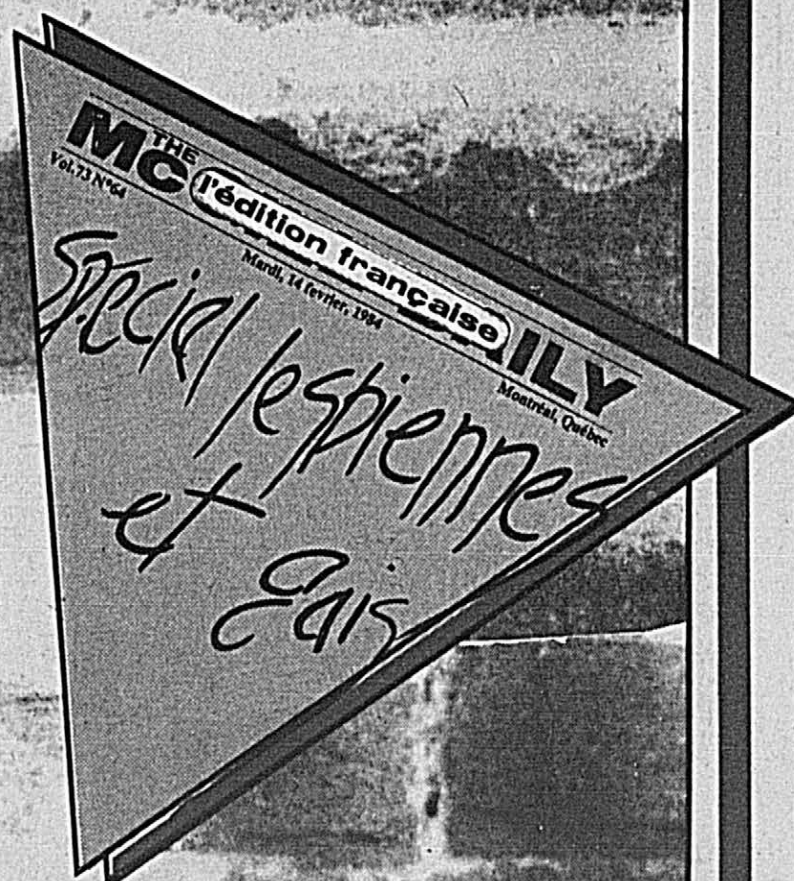


lesbian
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special issue





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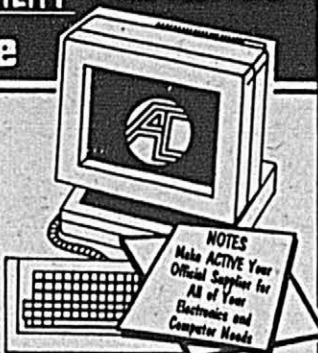
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Marian Aronoff, José Arroyo, Christina Balas, Karen Bastow, Jennifer Beowomyn, Normand Boucher, Susan Carpenter Britton, Chris Cavanagh, Christopher Cockrill, Nigel Crawhall, Leanne Franson, Suzy Goldenberg, Les Gooden, Jacques Leroux, Colin Mackay, Leela MadhavaRau, Barbara Myers, Albert Nerenberg, Jeff O'Malley, Evan Page, Alisa Palmer, Robbie Pennant, Sybil Plank, Boris Shedov, Paula Slepniwicz, Anne Sullivan, Catherine Mary Sypnowich, Dale Taylor, Colin Tomlins, Brian Topp, Cristina Trowbridge, Melinda Wittstock, and Vuola.

Bisous à Jacques, et merci à nos communautés lesbiennes et gales.



Sybil Plank

WITH DUE RESPECT

NO

The Board of Directors of the Post-Graduate Students' Society has taken a 'NO' stand on the McGill Students' Society FEE Referendum. The PGSS will not support deficit financing by the MSS and recommends that they improve their budgetary controls.

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Androgyny bookstore goes private

by José Arroyo
and Karen Bastow

Androgyny bookstore, the only gay, lesbian, and feminist bookstore in Montréal, is now a profit-seeking enterprise.

Formerly a collective operation, members present unanimously accepted the proposal and decided to dissolve the collective then. The a January 17 general meeting. The transfer was immediate, and new owners are former members of another meeting was deemed unnecessary.

Some think this explanation too pat. Two of the seven members monthly meeting, few people were not present at the meeting. realised that the agenda included a Further, Rappaport and Boyle ar- discussion about the demise of An- drogyny. According to Boyle, the members were not forewarned so held.

that there would not be "time for confusion and misinformation." Luce Charbonneau, "a solution Some people who have been in- was imposed rather than volved in the store's operation are proposed."

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cedure that made Androgyny a private concern.

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"I feel betrayed," said a former member of the collective who wish- ed to remain anonymous, "I don't trust those people anymore."

This opinion is not shared by all. According to former collective member, Paul Kennan, there were problems with the store. "There was a lot of apathy. Things weren't getting done," he said.

No money had been invested in the store since 1973. It had been supported only by sales revenue, affording a limited selection of material. Boyle sees the change as

"one way of stopping the bookstore from dying."

The new owners, both anglophones, have also been criticised for taking over a bilingual, gay, lesbian, and feminist bookstore.

Boyle and Rappaport don't see this as a valid concern. According to them, one third of the shares were consecutively refused by two women.

Cathy Easterbrook, a former member of the collective, rejected the offer of partial ownership, but will continue to work in the store as an employee. She was responsible for ordering most of the lesbian and feminist books for the store, and will continue to do so.

Boyle said both women (the other prefers to remain anonymous) refused for personal reasons and not because of animosity over the

change.

"A woman as a third partner in the bookstore is still an objective, though," he added.

The present owners don't think anglophone ownership will affect the amount or quality of French material at Androgyny. "The collective has always been majority anglophone," said Boyle, "and the French Literature section has always been ordered by anglophones."

But Rappaport and Boyle are worried that the opposition to the change may strengthen.

"There are not too many people around willing to make the sacrifices and take the risks involv- ed (in running the bookstore)... and if they work really hard, they could close it," said Boyle.

L'UQAM veut des sexologues pro-hétéros

par Jean-Pierre Paquet

MONTREAL (PEQ)

"Tout en éduquant au respect et à la compréhension de chaque per- sonne, quelle que soit son orienta- tion sexuelle, le programme privilégie l'hétérosexualité comme voie d'évolution vers la pleine maturité psycho-sexuelle." (1)

Le programme dont il est ques- tion ici n'est pas celui de sexologie. La citation est plutôt tirée d'un document du ministère de l'Éduca- tion sur l'éducation sexuelle au primaire et au secondaire.

S'il est connu que beaucoup reste à faire pour mettre un terme à l'attitude discriminatoire qui prévaut en général à l'endroit des gais et des lesbiennes, il peut paraître éton- nant qu'à l'intérieur même du module de sexologie à l'UQAM les homosexualités soient abordées négativement ou, du moins, avec malaise.

Des étudiantes et des étudiants en sexologie ont entrepris il y a 1 mois de modifier cette situation en favorisant une évolution du contenu des cours et des mentalités au sein du module. Nous en avons rencon- tré deux, Carole Lejeune et Sylvain Dodier, qui nous présentent leur perception de l'évolution qu'a par- couru le module et du chemin qu'il reste à faire.

Pour Sylvain et Carole, le pro- gramme d'éducation sexuelle cité plus haut démontre bien l'import- ance du travail à effectuer pour que les homosexualités soient con- sidérées positivement et à part en- tière, non plus en fonction d'une norme.

Des étudiants et des étudiantes de sexologie contribuent à ce travail depuis 1 mois. Un point culminant a sans doute été la paru- tion du Manifeste rose à l'hiver 1983. Essentiellement, il prenait position en faveur d'une "ap-

proche positive des homosex- ualités" au sein du module.

Il n'y a pas si longtemps, les homosexualités étaient abordées dans un cours de *sexo-pathologie* (études des maladies). Aujourd'hui il s'appelle *Variation de la fonction et de l'orientation sexuelle*. On y présente les homosexualités comme étant une perversion, une "anomalie" parmi d'autres: masochisme, pédophilie, etc...

Encore, dans d'autres cours, l'homosexualité mâle était présentée comme étant l'effet de l'attitude des femmes. Ou alors, dans un cours abordant la sexualité à travers les couches d'âges (0-6 ans, etc.) on trouvait une catégorie à part: l'homosexualité, comme s'il s'agissait d'un phénomène in- dépendant des couches d'âges.

Le travail amorcé au sein du module porte déjà ses fruits: on remarque une plus grande sen- sibilité du corps enseignant et de la population étudiante. Les exemples utilisés en classe font plus souvent

dividu qu'il doit assumer et ex- primer son homosexualité ne fera pas disparaître les barrières sociales à cette expression, soit la répression et la discrimination. Et ce n'est pas seulement la com- munauté homosexuelle qui souffre de cette répression, c'est l'ensem- ble de la population. Combien de personnes d'orientation hétérosex- uelle auto-censurent certains de leurs comportements (l'affection entre hommes par exemple), de peur d'être identifiées comme gais ou lesbiennes?"

Sylvain et Carole cherchent à réaliser une jonction entre l'in- dividu et la collectivité. «Ce que nous devons viser, c'est d'aider l'individu dans son milieu.» Cette notion de milieu est importante car elle met en relief la différence d'ap- proche par rapport à la nouvelle vague, présente dans l'enseigne- ment comme dans la société en général, qui consiste à condition- ner l'individu à être bien dans sa peau malgré la réalité sociale qui

Il n'y a pas si longtemps les homosexualités étaient abordées dans un cours de sexo-pathologie

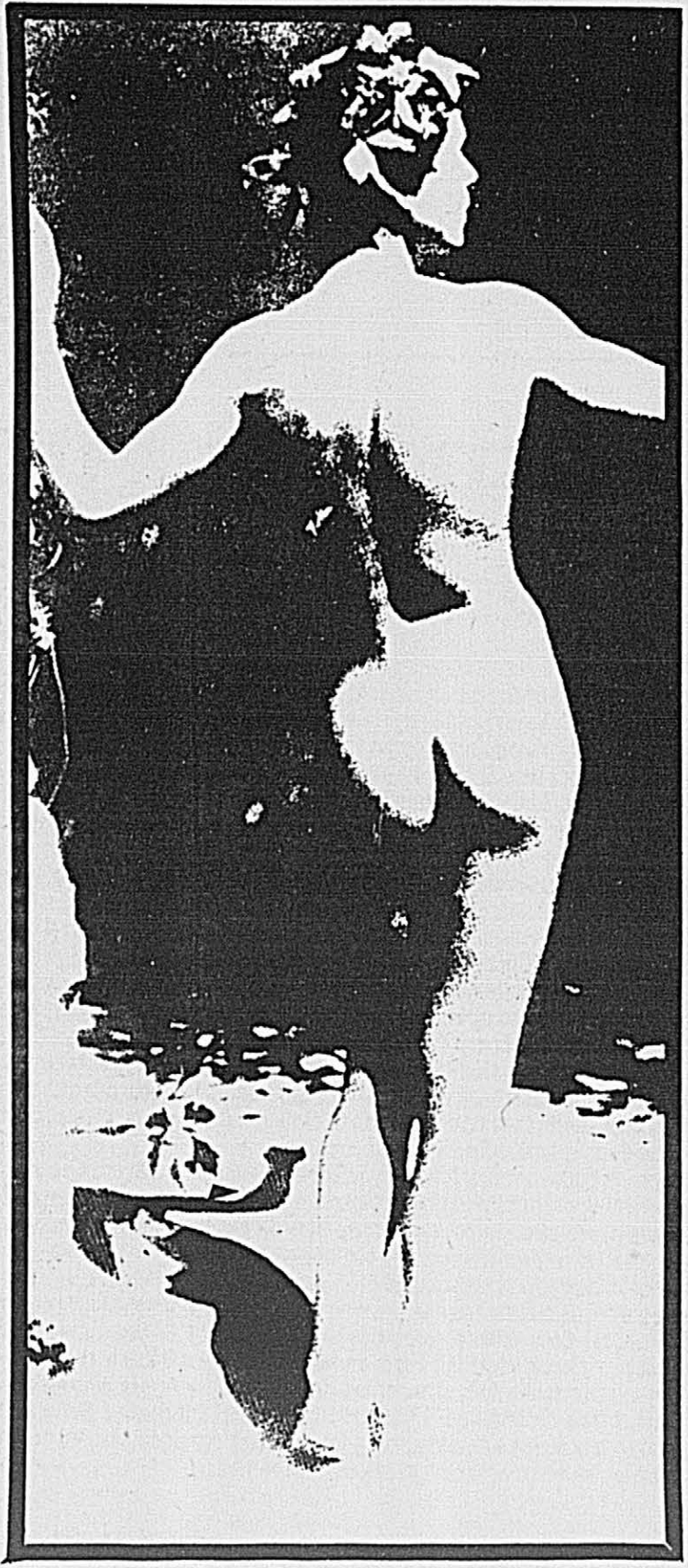
référence aux homosexualités, et on les intègre plus fréquemment dans les plans de cours. Ainsi, on en tient maintenant compte dans un cours portant sur la sexualité au troisième âge. Autre indice de changement, les enseignant-e-s qui ne sont pas à l'aise dans la matière, invitent des gais et des lesbiennes à donner des cours.

«Notre formation est axée sur l'individu, elle vise à l'aider à assumer sa propre orientation sex- uelle. La dimension collective et sociale dans laquelle se retrouvent les gais et les lesbiennes est mise de côté et cela affecte énormément notre formation d'intervenante ou d'intervenant. Convaincre un in-

dividu qu'il doit assumer et ex- primer son homosexualité ne fera pas disparaître les barrières sociales à cette expression, soit la répression et la discrimination.

En définitive, l'objectif que vi- sent Sylvain et Carole est de faire en sorte que les différentes orienta- tions sexuelles puissent s'exprimer librement. Pour cela, elles doivent toutes être considérées positive- ment. Il ne doit y avoir ni orienta- tion idéalisée ou interdite pour, qu'en bout de ligne, il n'y ait plus de distinctions entre les orienta- tions sexuelles.

(1) Programme d'études primaires et secondaires d'éducation à la sexualité, MEQ, Direction générale du développement pédagogique, 1982, p. 21.



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THE **McGILL DAILY** l'édition française

"Between Dream and Deed stand the Family and the State"
Lesbian and Gay chant, from Leiden, The Netherlands

COME OUT.

Coming out is a process of self-examination and self understanding. It challenges our poor self-image, our deceit, our inability to carry on loving relationships, and our shame. It is never inappropriate, never, too early nor too late. By rejecting societally-imposed heterosexuality, coming out ultimately becomes a creative act.

Coming out is indispensable to personal happiness and lesbian and gay liberation. Tactics are debatable. The necessity of the act is not. Introducing Mom to your new girlfriend at Aunt May's funeral is not always appropriate. But for all of us, the development of self-love, the honest sharing of joy with others, and the manifestation of our sexuality in caring and open relationships are synonymous with coming out.

The oppression suffered by lesbians and gays is beyond that which is self-imposed. We are oppressed by the imposition of heterosexist culture, the glorification of violence, and the patriarchy.

Our state oppresses us through the police, the nuclear family, and repressive legislation. The continuous raids on the baths, the lawsuits against *The Body Politic*, discrimination against lesbian mothers, media coverage of homosexuality and our lack of representation in the Canadian Charter of Rights exemplify this.

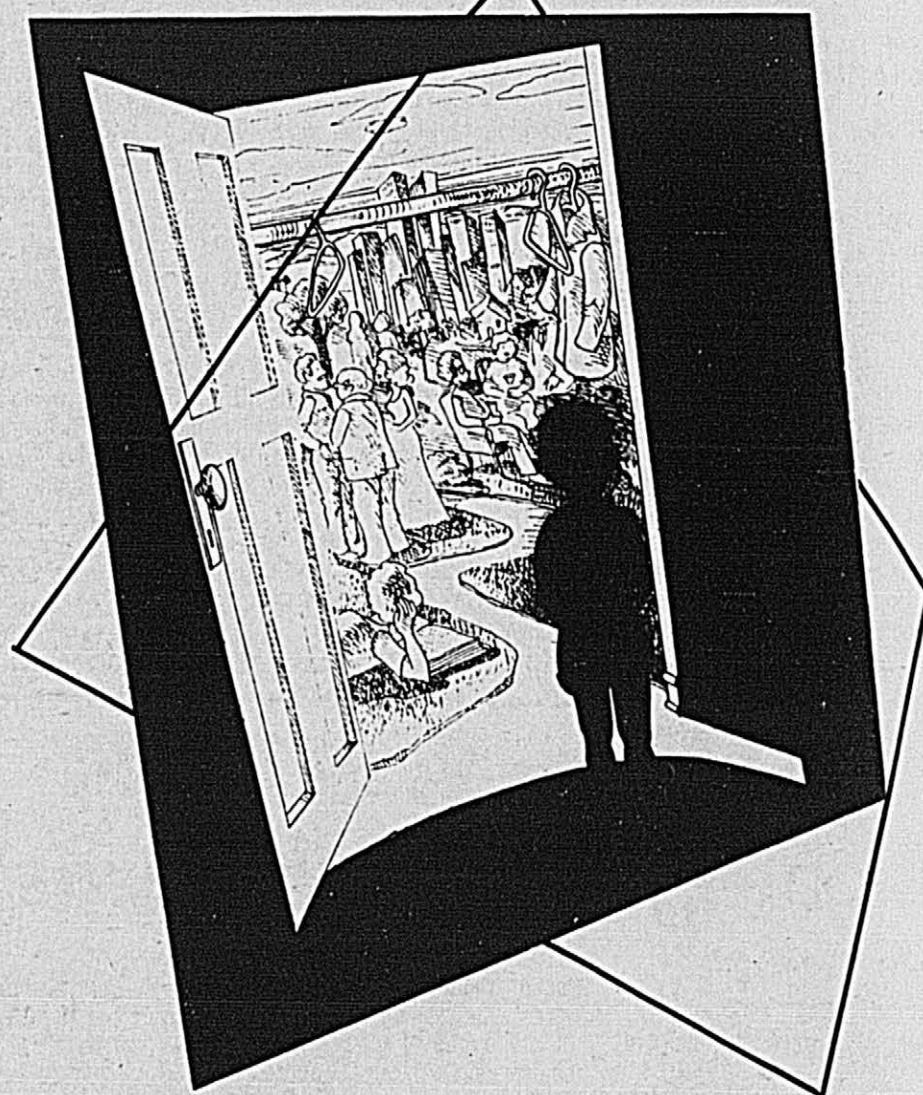
Coming out does not eradicate these problems but they cannot be eradicated without coming out.

We are a unique minority: we *can* remain invisible. However, to be able to live honestly, to form a *political force* that will fight for our rights, to become a *community*, we must surrender that invisibility.

We can let fear keep us from rocking the boat. But shame and fear isolate victims from one another. Our own fear, our own shame, implicitly justifies the oppression of state and culture. And it is as a community - a proud, strong confident community - that we can resist and challenge.

The personal is political. Liberation will not be handed to us by our legislators or our parents. It will be discovered, and taken, by ourselves. **COME OUT.**

Lesbian and Gay Issue Collective



What we are going to do about it:

A day to celebrate

February 14th. Valentine's Day. Anniversary of the acquittal of *The Body Politic* on obscenity charges. Another *Daily* lesbian and gay special issue. Coincidence? No, not a coincidence. Today we're celebrating — celebrating our lives and trying to share information with the campus at large.

On February 14th, 1979, Judge Sydney Harris found Pink Triangle Press (publishers of *The Body Politic*) not guilty of "possession of obscene material for distribution" and "use of the mails for purpose of transmitting anything that is indecent, immoral or scurrilous." Supporters of Canada's most influential gay publication and civil libertarians rejoiced. Ontario Attorney General Roy McMurtry gnashed his teeth and sought to overturn the acquittal. After dragging through the courts for over three years, Pink Triangle Press was acquitted again.

On February 14th, 1983, the *Daily* published its third annual Lesbian and Gay Special Issue. Reaction was often critical. But some readers understood our reasons for choosing this date to publish. We quote: "What better day than one dedicated to lovers is there to devote a little understanding to a group which is prevented, where not by laws, by heckling and even violence, from engaging in any sort of affection in public?"

February 14th, 1984 — here we are again. Our message is similar to that of previous special issues. It's not just sex we're writing about, we're writing about people. People who, in the face of societal prejudice and government harassment, have managed to maintain their dignity, their ability to love each other, and to express this love. Something we think is worth celebrating.

Reports have it that today, February 14th, will be the day a faction on campus will be launching a campaign against the *Daily*. Though claiming not to be homophobic, their leaders have chosen this date and this issue to mark the start of their campaign. Coincidence?

Lesbian and Gay Issue Collective

28 pages pour la libération

Des lesbiennes et des gais travaillent depuis le 20 janvier à une édition spéciale du McGill Daily. Aujourd'hui, le 14 février 1984, et depuis quelques jours, leurs camarades journalistes les ont joint; vous les trouverez ensemble sur le campus à diffuser et promouvoir le numéro que vous tenez. Vous les verrez claqué-e-s d'avoir investi un total incalculable de centaines d'heures de travail/réunions/rédaction/production. Vous les verrez préoccupé-e-s aussi d'avoir à affronter les attaques des anti-lesbiennes et anti-gais, encore... Vous les verrez quand même déterminé-e-s à défendre ce journal et à franchir des pas indéniables pour les lesbiennes et les gais de ce campus, comme pour celles et ceux de l'extérieur.

Mais pourquoi? Pourquoi ces femmes et ces hommes ont trouvé important de produire un tel numéro aujourd'hui, alors que toute vraisemblance démontrait déjà qu'une certaine droite lancerait quelque campagne "Trash the Daily!" par un beau matin de St-Valentin? Pourquoi braver celles et ceux qui vous demandent si vous allez "laisser faire ça", et qui vous suggèrent la réponse?

Le collectif qui a produit ce journal a voulu, dès sa première rencontre, s'adresser principalement aux lesbiennes et aux gais du campus. On a voulu orienter ce numéro vers un appui à nos démarches d'affirmation, du coming out initial à la prise en charge plus entière de nos vies, la lutte pour nos droits incluse.

Journalistiquement aussi, le *Daily*, comme la PEQ et la CUP dont il est membre fondateur, reconnaît l'importance de numéros spéciaux pour faire avancer les revendications des lesbiennes et des gais. Sa couverture régulière de ces questions est cependant risible, avec pas plus d'un ou deux pourcent du contenu global des derniers de l'année accordé aux lesbiennes et aux gais. La nécessité d'un spécial créé par nous, ce sur quoi les hétéros du *Daily* s'entendent aussi, ne doit pas dissimuler l'attitude de ghettoïsation de certains sujets par l'équipe. Comme les anglophones du journal avec l'Édition française, ça donne bonne conscience d'avoir une édition lesbiennes et gais. Nous voulons renverser cette situation.

Enfin, nous souhaitons stimuler les débats en cette Année internationale d'action lesbienne et gale, décrétée par l'International Lesbian Information Service et l'International Gay Association. 1984 devrait servir à faire avancer considérablement nos mouvements et à défaire les attitudes agressives dirigées contre nous.

Le collectif du spécial lesbiennes et gais

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De Robert Burns à Mark MacGuigan

La belle aventure de nos droits

par Normand Boucher

Les droits de tout-e citoyen-ne québécois-e sont protégés aux deux niveaux de gouvernement, fédéral et provincial. Alors que le Canada s'est doté d'une déclaration des droits depuis plusieurs années déjà et d'une charte depuis 1981, le Québec, lui, a été la dernière province à se doter de sa propre charte des droits et libertés de la personne. Les deux gouvernements se sont dotés, en outre, d'une commission des droits de la personne dont les mandats sont de voir à l'application de leur charte respective ainsi qu'à la promotion des droits fondamentaux.

Or, la charte canadienne n'inclue pas l'orientation sexuelle au nombre des motifs illicites de discrimination. Ceci malgré les recommandations répétées de la Commission canadienne des droits de la personne.

Lors d'une récente visite à McGill, Mark MacGuigan, ministre de la Justice à Ottawa, a déclaré à ce sujet qu'il est personnellement convaincu de la nécessité de protéger les droits de la minorité gale et lesbienne. Néanmoins, son gouvernement ne légifère pas à cet effet par faute de consensus sur la question. Il trace un parallèle avec la question de l'avortement, dont la controverse aussi empêche le gouvernement fédéral de légiférer.

Un rapport sur l'orientation sexuelle préparé par la CCDDP reconnaît la vulnérabilité particulière de la minorité gale et lesbienne. De plus, il condamne le gouvernement qui ignore carrément ses recommandations, sous prétexte d'un manque de consensus. Le gouvernement attend que l'opinion publique accepte le fait gai et lesbien pour en protéger les droits, attitude anti-démocratique visant à préserver sa popularité auprès de la majorité.

De plus, le gouvernement ne reconnaît pas que ses propres institutions, la GRC en est l'archétype, sont profondément homophobes. Depuis le rapport McDonald (1969), la minorité homosexuelle doit être considérée comme une source potentielle de danger pour la nation, puisque ses membres sont des proies faciles au chantage, etc. etc. De ceci découle le pouvoir qu'a la GRC d'ouvrir un dossier sur n'importe quel-le gai ou lesbienne simplement à cause de son orientation sexuelle.

Bref, la situation est, selon la CCDDP, intenable pour une société démocratique. MacGuigan prétend, lui, que les jurys et les juges de ce pays savent faire face à des cas d'exploitation outranciers selon des "standards communautaires nationaux" (sic).

Gislaine Patry-Buisson travaille depuis 7 ans à la Commission des droits de la personne du Québec. Elle est agent de coopération. La charte du Québec a été adoptée en 1975 et la CDP fonctionne depuis 1976.

Le Québec est le seul état nord-américain, exception faite du Wisconsin, qui ait inclut l'orientation sexuelle comme motif illicite de discrimination dans sa charte des droits et libertés.

Déjà, en deuxième lecture du projet de loi en 1975, le député Robert Burns (PQ, alors opposition) présente un amendement concernant l'inclusion de l'orientation sexuelle. L'amendement est rejeté mais le Parti québécois s'est compromis. Une fois au pouvoir, il semble oublier sa prise de position, mais en octobre 1977, l'ADGQ (Association pour les droits des gais du Québec) présente un mémoire pour l'inclusion de l'orientation sexuelle dans la charte. À partir de ce mémoire, la CDP et l'ADGQ, appuyés par de nombreux syndicats, font parvenir au ministre de la Justice une lettre à cet effet.

Le 19 décembre 1977, le projet de loi 88 est adopté, incluant aussi l'orientation sexuelle aux motifs illicites de discrimination. Il est important, souligne Mme Patry-Buisson de replacer l'adoption du projet de loi 88 dans son contexte socio-historique.

Les débats ont été courts puisqu'on était à la toute fin de la session parlementaire. De plus, on voguait encore sur les dernières vagues de la révolution tranquille. L'atmosphère en était une d'acceptation face aux minorités.

Aujourd'hui, elle croit que ce désir de renouvellement s'est estompé sous une poussée d'intolérance. Il n'empêche que l'égalité des droits est un acquis pour les gais et lesbiennes québécois-e-s, m'empressai-je d'ajouter. Eh bien non, a expliqué Mme Patry-Buisson, pas tous les québécois-e-s sont protégés, car un ou une employé-e-s d'une société canadienne comme celle des Postes ne pourrait faire appel à la charte québécoise en cas de discrimination au travail car le tout se déroule sur la scène fédérale.

Les organismes gouvernementaux ne peuvent rien. C'est à la population, aux groupes de pression populaire de faire du lobbying auprès des gouvernements; le succès de l'ADGQ est un exemple convaincant qui apporte quelque espoir.

Selon madame Patry-Buisson, l'addition de l'orientation sexuelle à la charte faisait preuve d'avant-garde à l'époque, c'est-à-dire que les conditions étaient très propices et que le peuple québécois n'y était peut-être pas prêt. Grâce à cette inclusion cependant, elle a remarqué le changement dans l'attitude générale; le public hétérosexuel semble crolerque puisque la charte protège les homosexuels, alors c'est qu'ils-elles méritent une certaine considération. Dans ce cas, la législation aura apporté une modification pour la tolérance dans l'opinion publique et il aura été payant de relever le défi pour la CDP.



Malheureusement, sur le plan fédéral, l'attitude opposée règne encore et on attend avant d'oser légiférer. Peut-être le gouvernement fédéral pourrait-il s'inspirer du Québec.

Au Québec, on est porté à croire que le climat est plus propice à l'acceptation d'année en année si l'on se fie au nombre de plaintes portées à la CDP, qui passent de 29 en 1979 à 8 en 1982. Il faut également tenir compte de ce que tous les genres de plaintes ont diminué; serait-ce à cause de la réputation de lenteur qu'a acquise (Injustement?) la CDP? Alors la situation se rétablira sous peu, puisque de nouveaux-elles enquêteur-e-s seront embauché-e-s.

Enfin, à la CDP on est à préparer un dossier sur l'article 90 afin de revendiquer la reconnaissance du couple homosexuel comme bénéficiaire d'avantages

sociaux et divers. Voilà l'occasion enfin pour les groupes gais et lesbiens du Québec de se ressaisir, de sortir de leur apathie et surtout de travailler ensemble pour une cause commune. Car s'il est vrai que les droits et libertés des gais et lesbiennes sont relativement protégés au Québec, il y a encore beaucoup de gais et lesbiennes québécois-e-s qui souffrent d'injustices que l'on peut prévenir. Au travail!

AGDLQ: la route de la droite...

par Philippe Boudreau

MONTREAL (PEQ) — Feu le militantisme à l'ADGLQ... Tel aurait pu être le titre de cet article portant sur l'Association des droits des gais et lesbiennes du Québec (ADGLQ). Du moins, parle-t-on là-bas d'un militantisme "en douceur". «Finis les grosses manifs, dit Serge Desmarais, trésorier de l'ADGLQ. La mobilisation sous des pancartes, c'est plus possible à faire.»

Comme le dit Claude Martineau dans l'éditorial du *Petit berdache* (no 6), journal de l'ADGLQ: «Le retour à certaines valeurs traditionnelles s'est fait de façon évidente, les mouvements de droite ont repris toute leur force. (...) à la lumière de ce qui se passe dans de nombreux organismes populaires, syndicats, associations, etc., le "militantisme à pancartes" n'a plus de preneurs. Ce qui était un moyen efficace pour revendiquer nos droits semble devenu impopulaire et désuet aujourd'hui. L'ADGLQ n'a pas suivi une route différente...»

Selon Serge Desmarais, «la répression envers les gais ne se fait qu'au niveau individuel. Des catalyseurs comme l'affaire du Truxx qui a soulevé la fureur de la communauté gale, il n'y en a plus

et je ne pense plus qu'il n'y en ait jamais d'autres. Comme la répression est moins évidente, c'est plus possible pour les gais de se battre pour quelque chose.» Voilà qui ajoute beaucoup à la nouvelle politique de l'ADGLQ.

De plus, il y a la fameuse loi 88, en vigueur depuis environ cinq ans, qui semble avoir eu un effet inhibiteur sur le militantisme gai. «Depuis que les gais sont protégés légalement au Québec, depuis la loi 88, les gais croient avoir obtenu le "paradis sur terre". La population gale s'est assise sur son cul», dit Desmarais.

Selon l'éditorial de Claude Martineau, président de l'ADGLQ, les nouveaux militants «ont choisi une voie moins politisée (...) plus participative et plus communautaire.» Serge Desmarais précise: «L'ADGLQ prend une teneur face au militantisme. On n'a plus la force des mouvements "anti-". On veut plutôt se rendre visibles, en arriver à une banalisation du fait homosexuel.» Il donne aussi des exemples permettant d'y arriver: une fête de la St-Jean organisée par les gais et ouverte à tout un quartier, une chorale gale qui s'affirmerait comme telle et ferait des représentations dans le métro, etc... «Il s'agit d'arrêter d'être à

part et de se mêler au monde.» Son comité politique, chargé de différents dossiers, se trouve à sauvegarder la raison d'être d'une association pour les droits des gais et des lesbiennes. Tout d'abord il y a eu présentation d'un mémoire à la commission de la représentation électorale visant une meilleure représentation des groupes minoritaires.

Le comité politique s'affaire aussi au dossier touchant l'implantation du Service canadien de renseignement et de sécurité. On sait que ce dernier, fort de protéger la sécurité nationale, créerait un fichier contenant les noms des éléments possiblement perturbateurs et néfastes à la sécurité du pays, dont les gais feraient partie intégrante, selon Desmarais.

En ce qui a trait à la pornographie et à la pédophilie, «le débat est en cours», affirme-t-il. Aucune position n'a été prise concernant ces sujets, «mais on aura à en prendre une». L'ADGLQ s'attend à présenter un mémoire sur la pornographie à la commission fédérale qui étudie la question. Pour la pédophilie, on compte présenter une conférence, à la suite de laquelle les membres seraient à même de déterminer la position de l'association.

LOCATION OF POLLS

Advance Polls



Wed., Feb. 15, 1984
 10:00 am to 4:00 pm
 Bishop Mountain Hall
 (4:00 pm to 7:00 pm only)
 Royal Victoria College
 (11:00 am to 2:30 pm only)
 Bronfman Building
 Burnside Hall
 Leacock Building
 Stewart Biology Building
 (Southblock)
 Strathcona Anatomy and
 Dentistry Building
 Union Building
 Education Building
 Dental Clinic (Montreal General
 Hospital)
 Students may vote on Feb. 16,
 1984 provided that they do not
 vote on Feb. 15, 1984.

Regular Polls

Thurs., Feb. 16, 1984
 10:00 am to 4:00 pm
 Arts Building
 Bronfman Building
 Burnside Hall
 Chancellor Day Hall
 Leacock Building
 McConnell Engineering Building
 McIntyre Medical Building
 Redpath Library
 Stewart Biology Building
 (Northblock)
 Strathcona Music Building
 Union Building
 Wilson Hall

Students who have not voted at
 the advance polls on Feb. 15,
 1984 may vote at the regular
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Separating from the patriarchy

by Laura Crawford

Lesbian separatism is a controversial issue — hardly surprising, considering how the issue affects almost everything we have all been taught so very carefully to believe.

Many men find it difficult to cope with the effects of the Feminist Movement on women who may not even call themselves "feminists"; women who are able to survive and thrive without the "support" of the patriarchal system and men as individuals, pose an even greater threat. And many women, too, find lesbian separatism unacceptable.

There are plenty of explanations for the disturbances lesbian separatism causes, implicit within the term itself. Lesbianism upsets our assumptions about human sexuality, relationships and power, and separatism goes even further, challenging the legitimacy of the patriarchy.

"Separatist issues"

Lesbian separatists face an even greater struggle than other women in the Feminist Movement. As Marilyn Frye points out in *The Politics of Reality*, "A separatist practices separation consciously, systematically, and probably more generally than the others (mainstream feminists) and advocates thorough and 'broad-spectrum' separation as part of the conscious strategy of liberation. And, contrary to the image of the separatist as a cowardly escapist, hers is the life and program which inspires the greatest hostility, disparagement, insult and confrontation and generally she is the one against whom economic sanctions operate most conclusively."

It is essential for the feminist struggle that laws

early as 1956, lesbian separatists produced their own journal, *The Ladder*, soon followed by *Sinister Wisdom*, and *Spectre*. These publications were available only to lesbians, and as such were an attempt to help lesbian separatists connect.

Over the following decade, such lesbians as Ti-Grace Atkinson, with her elaborate game plan for the Women's Movement, and Anne Koedt, author of the paper "The Myth of the Vaginal Orgasm" led the way for many lesbians to identify politically as well as personally with their sisters.

An active choice

Support for one another is essential; lesbian separatists are forced to dedicate a tremendous amount of time and energy simply in order to live as they choose. In a recent issue of *Sinister Wisdom*, Lois Anne Addison describes the radical changes that were necessary when she decided to live as a separatist: "I called myself a separatist because I was 'separating' like crazy — no working with males... straight or gay — nor with lesbians who related to males... or with straight women, etc... It wasn't ideology. It was activity! In becoming a separatist I made enormously powerful and energizing decisions. I not only broke with males — I basically broke with my former life connections. I WANTED TO DO IT. It wasn't imposed for the sake of being 'pure'. It was done in the process of living and fighting. I do not regret those separations. I have not tried to remake any of them."

In order to live apart from the culture at large, lesbian separatists must provide one another the necessities and support that the state will not offer



change to bring about sexual equality, but there is no consensus among feminists on the strategy by which equality can be achieved. Unlike many feminists, lesbian separatists are opposed to relying on the legal system, one of the bases of the patriarchy, to look after their interests.

An example of the difference between the needs of lesbian separatists and heterosexual women is a lesbian separatist's custody battle as described in the 1983 fall issue of *Grapevine* (a newsletter of the Lesbian Mother's Defence Fund). Her ex-husband made his living dealing drugs, was a member of a bike gang, had beaten the children and his ex-wife, was charged with the murder of his friend and was on bail awaiting trial, yet she faced two custody charges placed by the man and his parents. She lost custody of her children to the state when a psychiatric board claimed her to be an "unfit" mother because of her lesbian lifestyle. She eventually gained custody, but her right to live with her own children can still be legally challenged.

Because heterosexual women would not be put in the same situation, they do not see child custody as a central issue to the Feminist Movement; such issues as abortion are of a more immediate and personal concern for them.

Separatist herstory

Lesbian separatism has a unique past of its own. During the 1950's in North America lesbian separatism became noticeably political. Such groups as the Red Dykes, the Radicalesbians, the Daughters of Bilitis, and the Furies emerged. As

them. Accessible shelter for women with no children or husband, who wish to live in a space controlled by women, is not always possible; the cooperation of the government in this respect is negligible. Stated one official involved with the Ontario Housing Project (public housing), "You could work with homeless women all you wanted, but women don't really need shelter because they could always shack up with a man."

Living a life centred around women is rewarding despite the frustration of trying to do so. Lesbian separatists live in positive, comfortable, and safe community now, not "after the revolution".

Refusing to struggle with the system in order to live, the lesbian separatist's struggle is an inner one. It enhances the life of the woman who chooses to battle with herself and her past conditioning, to totally liberate her mind, body and soul. Audre Lorde, a radical black lesbian feminist, affirmed the power of lesbian separatist action when she perceptively stated that lesbian emotions, lesbian creativity, and lesbian political work are the wellspring of lesbian eroticism.

In fact, the act of separating is truly an act of union — with oneself and with other women — on a level that is not defined by the ideology of the patriarchal system. Lesbian separatists have not and will not be fooled into believing women's sexual liberation has come about. They will not allow their existence as complete sexual and powerful beings to be trivialised, degraded and humiliated by anyone.

Pouvons-nous travailler ensemble?

par Carole Lejeune

MONTREAL (PEQ) — Depuis quelques années on assiste à une montée du mouvement des femmes. Ce qui n'est plus un secret pour personne. Dans cette même lignée, on a vu l'émergence du mouvement homosexuel. Les deux mouvements ont des revendications semblables: la reconnaissance de leur existence, de leurs droits, de leur égalité. Cette ressemblance entre les deux mouvements est si bien reconnue qu'il est fréquent d'entendre dire que les gais sont pro-féministes. A mon avis, les choses sont loin d'être aussi claires.

Il y a le fait que le mouvement féministe est un mouvement de femmes et non pas un mouvement d'hétérosexuelles ou un mouvement de lesbiennes. L'oppression des femmes ne touche pas seulement celles qui vivent avec un homme. Loin de là!

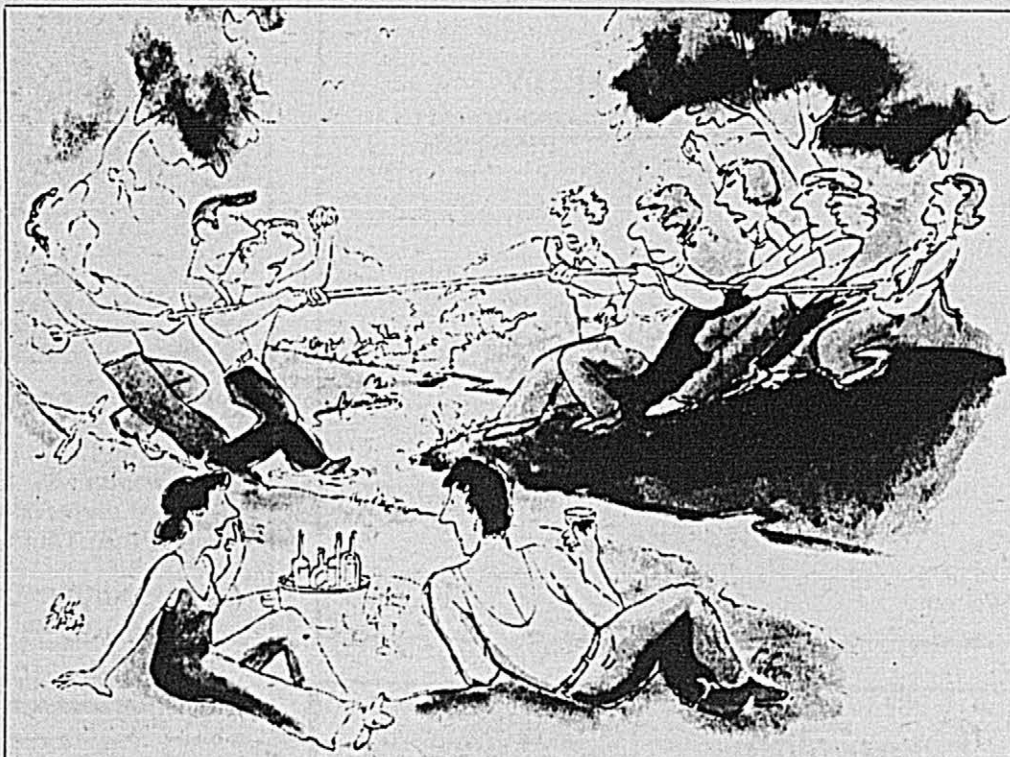
Il y a le fait que les lesbiennes sont plus présentes dans le mouvement féministe que d'autres mouvements. La libération des lesbiennes ne pouvant s'effectuer que conjointement avec celle des femmes.

Il y a aussi le fait que les gais sont des hommes. Des hommes qui souvent refusent d'admettre qu'ils sont dans le clan du pouvoir. Il n'est pas nécessaire de vivre avec une femme pour opprimer les femmes...

Dans ce contexte qu'en est-il de la mixité du mouvement homosexuel? Pourquoi des groupes qui débutent mixtes en viennent, au bout d'un temps plus ou moins long, à éclater pour devenir des groupes exclusivement gais? Les femmes ont-elles leur place et veulent-elles leur place au sein de tels groupes?

gais en arrivent vite à ne plus avoir les mêmes revendications. Prenons par exemple la pornographie: les lesbiennes la refusent, les gais en consomment, parlant souvent de bonne pornographie (porno de type homosexuel) et de mauvaise pornographie (porno de type hétérosexuel).

La question de la porno m'amène à aborder le pouvoir mâle versus l'oppression des femmes. Les gais ont souvent tendance à être d'une naïveté étonnante concernant leur sexisme et leur machisme. Le fait d'avoir à assumer une orientation sexuelle différente de la norme peut créer un terrain propice à une remise en question des rôles sexuels. Cependant cette redéfinition ne va pas de soi, elle peut ne pas avoir lieu du tout et même amener une misogynie effarante: pas besoin de femmes pour baiser, donc pourquoi se donner la peine de les considérer. La remise en question peut prendre aussi l'ampleur de vagues balbutiements: les hommes qui vivent avec les femmes les oppriment, un homme vivant avec un autre homme ne peut créer avec lui ces rapports de pouvoir basés sur le sexe, donc pas de rapport de pouvoir avec personne. Pour d'autres (une très faible minorité à mon avis), l'oppression hétérosexiste découle du patriarcat qui opprime tout ce qui est différent de sa norme. Ce n'est donc qu'en le détruisant qu'on peut en arriver à une libéralisation et à un rejet des normes. Ceux-là sont rarement des militants pour le mouvement des gais. S'ils militent ce sera plutôt dans des groupes d'action plus politiques, avec un champ de revendications plus vastes. Mais hélas, ils sont presque aussi rares que les hommes corrects sur la



"I throw one of these every summer to bring gay men and lesbians back together again."

Pour avoir une certaine cohésion, un mouvement doit se battre autour des mêmes revendications, celles-ci découlant de la réalité. La réalité n'est pas un concept unique, voguant dans l'espace. C'est quelque chose qui est relatif à chaque personne, à chaque groupe, à chaque nation, etc. Mais plus le groupe de personnes s'élargit plus la réalité devient sujet à des interprétations différentes. Ainsi, par exemple, la plupart des hommes du mouvement syndical refusent les critiques de la militance amenées par des femmes. Pourtant les faits sont les mêmes, mais pas leur perception. La réalité c'est donc avant tout la perception et l'interprétation de certains faits. Cette différence dans notre perception n'existe pas seulement d'une personne à l'autre mais aussi d'un groupe à l'autre. Ainsi, de par notre éducation patriarcale, la perception féminine et la perception masculine sont deux choses très différentes, deux réalités distinctes. Entre gais et lesbiennes cette différence s'élargit parce que les faits présents dans nos vies ne sont pas les mêmes. Selon ma propre perception, il est clair que dans ce contexte la cohésion d'un mouvement mixte pour lesbiennes et gais est menacée. Aussitôt les premières bases jetées, lesbiennes et

question des femmes. Ainsi, à l'ANEQ il y a des gais qui sont contre l'autonomie du Forum des femmes face au Congrès.

Par dessus toute cette différence, il y a le type de militance des femmes et le type de militance des hommes. Les femmes, de par leur éducation, sont plus subjectives et émotives dans leur façon de percevoir la réalité. Les hommes eux, de par leur éducation sont plus rationnels et objectifs (du moins selon l'idée qu'ils se font de la rationalité et de l'objectivité!). Ils ont tendance à fonctionner de façon hiérarchisée, elles ont tendance à fonctionner en collectif. Ils disent aux femmes: «Prenez du pouvoir!». Elles disent: «Le pouvoir on n'en veut plus!»

Selon moi, à l'heure actuelle la mixité au sein de ce mouvement est impossible et inutile. Nous avons trop à faire chacune et chacun de son côté. Les lesbiennes apprennent à se découvrir entre femmes, chose que des siècles d'oppression avaient empêchée. Nos vies sont trop différentes, nos revendications souvent trop éloignées. Pour l'instant, nos mots n'ont pas le même sens, on ne parle pas la même langue. Alors...

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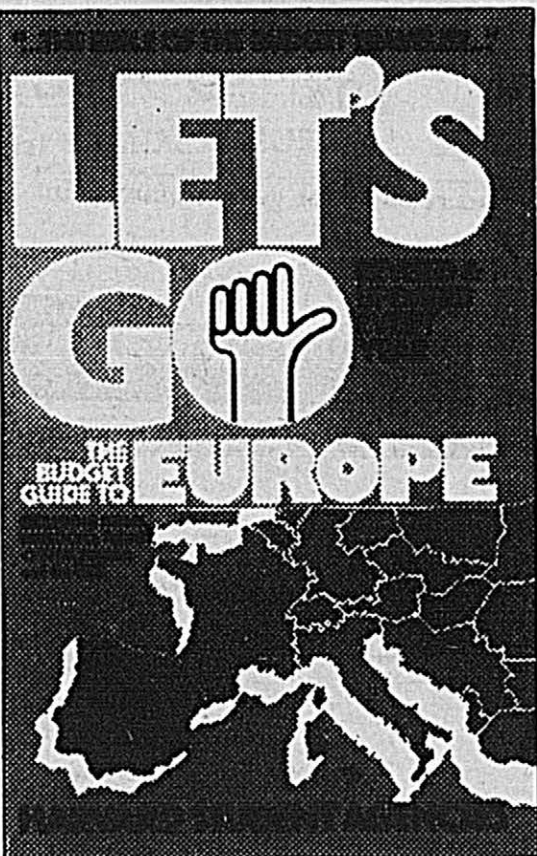
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Albert, every time I inhale the aroma of your footware, I want to float, drift — I go weak in the knees. Love Muffy.

Albert, you're sooooo cute. I love the way pizza topping oozes from your mouth. You make me quiver, Bambl.

To Denise: Have a Happy Valentine's Day, you who is patient and perseverant. You bring a lot of joy to an often dismal place.

To Melinda: Have a nice Valentine's Day. I am often amazed at the time you put into our paper. Stick to it.

To Bianca: I wish you and your future husband a great life together.

To Albert: Just want to wish you a Happy Valentine's Day. Thanks for your patience. Jeff! Four arms soon to embrace in Sandinista solidarity. Partageons plus loin une vie en rose. Nuzzle. Christophe.

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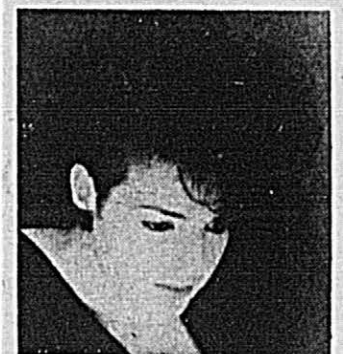
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Funstuff, I'm all for you, body and soul. 464, here we come! Thanks, pal. Love, Hotstuff.

Hey Stud, Put me in Zeta heaven, Baby. I need some one-on-one, Baby. Take me — I'm yours! Love, Double Trouble.

To C.M., Put on your P.P.G.B.s, find someone J.T.D.F., and G.F.I., Baby — N.P.! Love, B.S.O.T.T.

Dear Howie-Junior-Astronaut-Better happy Valentine's Day, Izzy! From your favorite egg roll, Elaine.

O.J., On this St. Valentine/ I wish you would be mine./ We'll dine and we'll wine/ after which time, we will resign/ to your place or mine. — Lemy

I love Hania when she's laughing./ I love Hania when she's sad./ I love Hania when she's teasing./ I love Hania when she's glad./ I love Hania when she's fooling./ I love Hania when she's true./ But the reason why I love you Hania/ is because you're you.

Dear Cupcake, You have made me happy. You are my dream come true. Love, Your favorite Kaba.

Captain S. — Although we have exchanged one ship for another, you are still my first mate. Here's to pigs in space, S.T., V.D. and the past and the future. Love — Skid.

Takane wants a beige teddy bear (holding a red satin heart) from Laura Secord for Valentine's Day very badly. Get one for her, today!

JHL — You look precious in that Ralph Lauren sweater. Wear it always, TCA.

Roses are red/ Your clothing is tan/ I want your body/ German Man

To my ver ver dear Pooky-doo, Here's to our past, present and long future together. I love you an eight on its side, an eight on its side times; forever and ever, amen. Happy first anniversary - Feb. 19. Hugs and Smooches, your Lovie Love

To the true spiritual leader from Zakythos of the legendary movement for the "liberation" of a certain group of women from George. with love.

To the most beautiful girl in the world, which just happens to be the girl I'm madly in love with; Happy Valentine's Stephanie...Francis.

Johnny, Do you remember Aug. 15, 27, Sept. 4-5, 18, Nov. 6, Dec. 24? Happy anniversary to Sept. 18. Lots of Love, from your sweetheart.

Kencham; Hajimena Valentine's Day desu ne. Salgo no de wa arimasen yo. Itsumo anatao al shite iro yo. Anata no kaba kara.

To Mark H. I love you and hope we spend a great Valentine's Day together. Susi

You may have won four to two, but somethings are more important...like a good batch of chocolate chip cookies. Happy St Valentine's Day!

To: Morgan, Anne, and Sarah, It's cherry blossom time again. Happy Valentine Day. Love always, Whitney, Les and Brad

"ha nasich ha katan shell — yom huledet samalach! Ve od ma shehu — Ani mamash ohevet otcha. Ha kol beseder. Ha shmeg shelcha. Elisheva.

To a very special DUCK who makes sandwiches with more love than anyone I've ever met. Love ya always, TEDDY.

Hey you! Want I really want to say wouldn't make it pass the censor's stamp. I LOVE YOU, I LOVE, I LOVE. Rick Edwards.

Alright Durr — So you thought you had me AYYYYY!!!! Too bad, but your wingwang dies!! Just jiving, but seriously, thank you for 2 excellent years - hope for many more even if you are a fat shrimp!! ILYPYI! (BUT I HATE PORPOISES!!) LOVE cocobean.

E.T. Those mou ena filaki, Miss ya, NK.

My love, A hundred times I learnt from my philosophy/ To think no moreof love, this vanity./ This dream, this source of all regret./ This exhilaration./ This emptiness./ But no philosophy can make my heart forget/ Your loveliness. D/ Sweetheart

Puneet, I've seen you in RANDOM SIGNALS and NUMERICAL ANALYSIS. I think you're my chromosome type. I'll see you in class. McConnell Lady.

Jessica, I love it when you get excited in the conferences. Do you like skiing? How about a ski trip made for two? Y-M

Little Buddy, I'd give it up in a minute...follow? I love you. Big Buddy

Devoted to Jeanne Tran. Two souls with but a single thought/ Two hearts that beat as one./ And I love you so straight from my heart! Denis Fong. V.84

Dear John, no, I still love you tho' you still haven't growed up. Don't. Shatzl.

My darling Solomon, Gucci Gucci goo — I love you! — "Lil' Alzaki"

Brian When you play your viola I go all vibrato. I wish our heartstrings were in the same key. A FAN.

Estelle Now you know what it's like having me for a roommate. Want your money back? Love, Raymond

John "They say the lake is as big as the ocean." I wonder if you know about it? Never say goodbye. Love, Raymond

K.v.I.: Urgent Action. Student Love repressed by inhumane workload. Act soon. Alleviate pressure. Occasional visiting hours. Liberation will be Montreal this summer. Love Poops.

BC, If you worked in a sporting goods store I'd buy a new pair of tennis shoes EVERY DAY. Good Luck on Thursday, MK

Dear Michel, Aren't rashes nasty? They're often due to VD — Valentine's Day that is. Anyway, I hope you "cote-on" to my wool you be my Valentine! Love, Your 100% Natural friend

Pancake! I'm copping out. Mystery man to accompany you on the seventh. Tall, dark and handsome. Cupcake

Ski Smurf, I hear you have the tastiest toes in town. Happy Valentine's Day! Big Hug, Boy Binkley

Woman! Go for the green sweater! Send a friend a flower. Live for the day, or, better, the night, you monster, you. Heath.

Dear John, (Maxwell) Lets cut the rebop and be friends. Les & Cath.

To the most hard-working T.A. in the world, my ombudsman says I don't have grounds for a refund, and I don't want one. Love Matta.

Mimine, I would drive you all the way to tombouktou; wearing my VUARNET at night!!! Pitou

Yorge, may a twetle beetle battle on a poolie eating noodles never put an end to your scholastic career. Happy Valentine's Day. Sodium Chloride

Colin What for do I send you a Valentine when you've been too busy for the last 8 months to be a proper father. Sleep at Barney the Seal's house for all I care.

Patrick We have analyzed your neuroses and find them boring. Next time we want payment for treading the mire of your psyche. C&S

To Gwen S. I would love you even if you weren't loveable, want you even when lacking all things. — Peace.

If you love something, set it free. If it comes back charge rent.

Patrick G. Patrick G. we all must agree/You're boring, you're a waffle, you're not NDP./And we still don't like you. — Your Parents.

Linda As the song goes "The kid is not my son." Read into it what you will. — Your Mum.

Bambi Nice to see you back where you belong. Rudolph.

B.K.: Sorry about all those times I told you writers to come and insult you. You deserved it (only because you're a great drunk, fun to trip with, and a great supplement editor), love M.W.

Colin: I am forever indebted to you for your informative lessons on the multiple uses of knives and hot wax. And I can't forget your German lessons while tripping...Kaput...So like Happy Pink Triangle day, love M.W.

To Denise and Amy: Thanks for all those wonderful (gasp) study nights at RVC. There will be more (argghh). Glad you both joined the basement CIA acid experiment, love melinda.

Warren: We haven't seen each other too much this year — we're both too busy to cope... I miss the many political arguments and the meaning of life discussions. Glad you've found a new love — have fun and good luck, love your friend, Mind.

Teresa-Miller or Clasic? A brew for you on Valentine's Day

Animal Man: Come home. Everything is forgiven

Animal Man: Stay away, nothing is forgiven

To Colin: Sometimes I get the feeling you're just toying with me. Love your Xacto. P.S. Hi Barney!

To all the fair maidens, i.e. lovely daughters of Major General Stanley - wishing you a happy Valentine's Day and a second week of wonderful shows!

Hey Hey Chris...Thanks for the inspiration. You've saved my sanity since I've been around this basement booby hatch. I'll miss the hugs, back-rubs, and political discussions when you go off to Amerika. You make a great brother, love Melinda

To the Daily — It's a room full of strange, bizarre individuals, a place where all thoughts of normality fly out of the door. But when you can stay up to 3 in the morning, under constant pressure, putting out the paper, who needs anything more. To everyone there — greetings on St. Valentine's Day.

Lorraine, Susan and Monica — I'm usually away from our humble abode but when I return, your concern and devotion for my eating habits is really appreciated. Thanks — your errant room-mate.

Jenny and Moira — tibi namque tu solebas/ meas esse aliquid putare nuqas... LMR

Catherine — I love you — with affection, with passion, in sisterhood. Ain't life a brook. (Not in our flat, fuck.) Paula.

To LMR no, no, LR, no, no, L? no, LM. Happy Valentine's Daywhatever your name is

Kirsty, Colin, Susy, Paula, Jenny, Moira, Melinda, Albert et cetera, et al., A belated thanks for showing us the ropes (and the knives, and the rulers, and the paraphernalia, and the funny machine that sits in the corner and makes strange noises...) Your erstwhile proteges, A&D.

A., D., L., When there was no logical reason to return for more abuse, you stayed and brought a little sanity to an insane place. Thanks. J.

M. Nag, tickle, challenge, exasperate, delectate, expostulate, consummate, always love. J.

Les, Unassuming and seemingly unnoticed, we would often be lost without you. It's not unnoticed. Thanks.

David Paterson - Nice eyes! You've got me all a-twitter.

Brian - Just saying hullo to you is not enough. A secret (?) admirer.

Page - We'll have such fun being catty together in Europe. Happy Valentine's Day, love Sarah.

To all the men at McGill I secretly lust after...I wish you knew who you are. Love Sarah.

Kirsty and David - I couldn't ask for two better roommates (or two better sources of gossip). It's been fun. Love Sarah.

For a heart-to-heart chat — Call McGill Nightline 392-8234.

Feeling Blue — In the black of the night...Call 392-8234 McGill Nightline

Wanted: The driver of a red Alfa Romeo; Sun sign-Aquarius...to be my valentine. From: "the girl down the street."

To the Grand Poohbah, Happy Valentine's Day! Love, Kim

N.P. (yes you with the trenchcoat) Roses are red, blue skies are fine./ will your substrate react with my enzyme?! Happy V.D! A Secret Admirer.

Jenny: Thanks for everything. We wish you a very happy Valentine's Day

Erica: Cheers to Valentine's Day. We made it this far on no sleep, booze, and Bashes.

Grace: Orange...and green Valentine's come from me

Carol: Happy Valentine's Dayfrom 153cm

NalMichLise: How 'bout a 4some sometime, aye? Happy Val Day and all that stuff... With love and affection, Len

Oul Hallel! Happy Happy to Nat and subtle Joan. — K.

A special one to Kaly K. wherever she may be. I'll save it for you 'till we meet again. -K.

To Pearl from Paul to Paul from Pearl and to all from me — figure that one out. From last year's "cupid."

Gentle Johnathan I could not bear Valentine's Day without you! (nor the other 364 days). Love, your Cub, NC.

To the two who are pretending to be non-smokers, i.e. the Soviet connection: Lighten up guys, or light up again and then we'll conspire with fate. It's up to us. Allie and Tim are advancing on the middle class, Hank doesn't matter, Victoria doesn't care which leaves us fighting over a hot potatoe. See you at the Feast. XX OO

dedi: Thanks from the heart for all your love and inspiration. You're the most beautiful creature. Love you all up.

There once was a prof named Booth/Whose manner was by no means uncouth./ He was crazy but cute./ His points often moot./ Despite digressions in search of the truth, Happy Valentine's Day from T.S. and Wallace.

P.S. Why you do it, I'll never know. (Me too.) Thanks can't suffice. Love and affection J.

Mr. A. Noremberg: vagrant: We wish to commend you on your recent activities. We welcome you to our ranks and award you with the hallowed red coat. (microphone not provided). Sgt. Fash. Ismo.

LMR from one radical vegetarian ex-debator to another, happy Valentine's Day! AKK

Jenny I can't think of anything clever, witty or strange...thanks for all that coffee (swill?) Happy Valentine's Day. AK

Denise! You've gone from being a Iguana, to being my twin to being...? Thanks for everything. Next year, next year...AK

To Mark Wolfe; managing editor of McGill Magazine: For you, we would use a rusty blade. LOVE, the rabid dykes.

To Linda Frum: I applaud your magazine. I, too am a moderate conservative. I hate the Daily. Why not point out that it is controlled not by "leftists" but by dangerous communist subversives who are also members of the World Jewish conspiracy. Yours from Eckville.

Bruce: Your integrity and political savvy make us wet. The McGill Knockers.

Nina, Bernina, Paganini Krupskaya True to our adolescent years, I think it is necessary to take the matter in hand and send EACH OTHER Valentines. Love, Soozee Gee

Happy Valentine's Day, Jocelyne. A&D

Hi, Marc...yes, you on the Pointe Claire bus — I thought you wouldn't be caught dead reading the Daily. Have, like, a nice Valentine's Day. AK (from that place)

All right, Raina... smile because you've found YOUR name (and that's the only reason you're reading this in the first place)...GOOD! Now everybody's looking at you. Try looking a bit more mysterious, and lift one eyebrow slowly... Happy Val's Day. AK

Nigel — apologist after apologist but together with the wildebeest and sprinbok, even the theoretical usage of a square inch of land may become interesting

Poop, I'd have you for my "Prisoner of the Month" any day Love ya! T.

Dearest Pearl, Happy Valentine's Day! I like you. Satisfy! Joseph

To all the CUPOIDS: Despite North Bay, the plenary (uh huh), the non-communication, the misunderstandings, pinecones, the burn-out, etc., etc., the CUP conference (always bizarre) became somehow more bizarre (the shrooms, the Ramada, and the fire has nothing to do with it) with all of you there. What a holiday...., but you made it fun. (ha ha ha), love M.W.

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*** ELECTIONS ***

FOR THE POST GRADUATE STUDENTS SOCIETY (PGSS)

Time for graduates students to get involved and make their mark!

Nominations will open on February 15 for the following positions in the Post Graduate Student Society Council:

PRESIDENT
VICE-PRESIDENT, External
VICE-PRESIDENT, Finance
VICE-PRESIDENT, University Affairs
VICE-PRESIDENT, Internal
SECRETARY
GRADUATE REPRESENTATIVE TO SENATE, Academic
GRADUATE REPRESENTATIVE TO SENATE, Professional
GRADUATE REPRESENTATIVE TO BOARD OF GOVERNORS

» Term of office is June 1, 1984 to May 31, 1985 «

» Elections will be held March 21 «

To qualify, you MUST: Be a regular graduate student and submit 50 nominating signatures on the nomination form during the nomination period.

Nomination forms and additional information will be available at Thompson House (3650 McTavish)

Nominations, close and forms must be in by NOON, February 29, '84.

JOHN LLOYD
Chief Returning Officer

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OPEN MEETING

On the Daily
and the Question
of
Optional Fees

Wednesday, February
15th
3
Room 310 of the
Union

Criminalising the gay man and hiding the lesbian in the bias of the media

by Melinda Wittstock

It is 1949. A person leafs through a copy of *Newsweek* magazine. Her attention is caught by a flashy headline that reads "Queer People". She quickly focuses on the beginning of the article. Soon she is engrossed.

The article began: "The sex pervert, whether a homosexual, or an exhibitionist, or even a dangerous sadist, is too often regarded merely as a 'queer' person who never hurts anyone but himself..."

It continued, giving voyeuristic reports of men (read gay men) murdering women and children, and in one case, a woman (read lesbian) murdering her infant son.

The damage was done. The reader of the 1949 article in *Newsweek* had been convinced that all lesbians and gay men are violent, deranged psychopaths.

By placing the word «homosexual» in the same sentence as «sex pervert» and «dangerous sadist», the article had directly, by playing on its readers' erroneous associations, said that only lesbians and gay men are «sex perverts» or «dangerous sadists.»

This article marked the beginning of a mass media campaign to denigrate homosexuality to being abnormal, perverted, and «against God». It played on all existing stereotypes of lesbians and gay men and delivered them sensationistically to a public — in the era of McCarthyite witch-hunts — ready to accept them.

Little change

These stereotypes continue to be enforced in the commercial media and in television programming. Lesbian and gay issues, when covered at all, tend to equate homosexuality with corruption, disease, and crime, perpetuating the same misleading stereotypes used in 1949.

The same phenomenon is found in television. The first attempts to portray lesbians and gays on television were not made until 1972. The programming was most notable for its distortions and sensationalism.

NBC ran the film *Born Innocent* and an episode of *Police Woman* that portrayed lesbians as brutal rapists and murderers. Most famous was an episode of ABC's *Marcus Welby* in which a male science teacher rapes a male student.

The 1980 airing of the documentary *Gay Power, Gay Politics* portrayed gay men as being preoccupied with S&M, unconcerned with public safety, and wielding a disproportionate amount of power in San Francisco. It ignored the lesbian community.

According to *Talk Back*, a book published by Lesbian and Gay Media Advocates, the documentary was based on "hearsay, exaggerations, and deceitful editing to distort its findings."

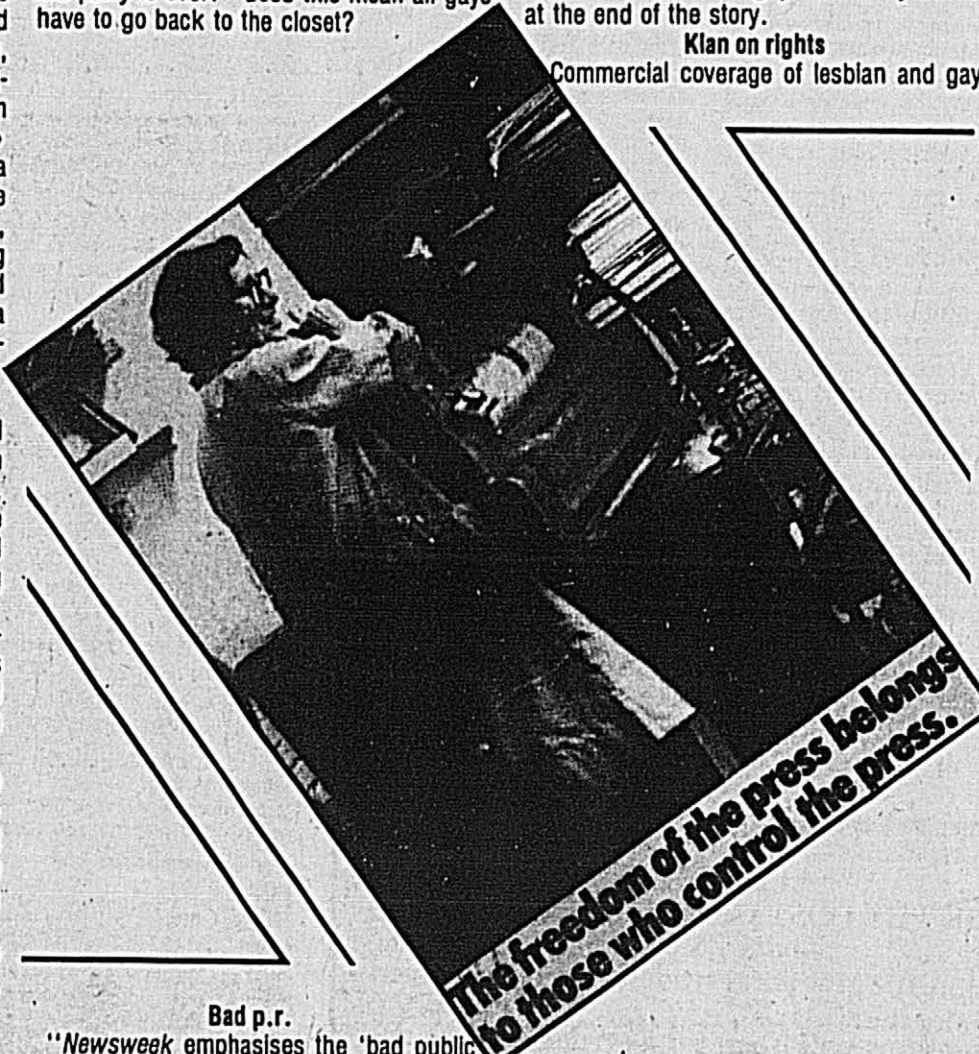
Although the characterisation of lesbians and gay men in television and films has improved slightly — as a result of much protest — sensationalism, ghettoization, and stereotyping still exists in all forms of mass communications.

Lesbian and gay issues are rarely covered by the commercial press, only a scandal or «epidemic» seems to warrant media coverage. The coverage that does exist is most notable for its attempts at marginalising the lesbian and gay community.

Newsweek hasn't changed much since 1949. In the cover story of its August 8, 1983 edition (Gay America), gay implies male only. Lesbians are mentioned only once and then briefly. The main story concentrates on the impact of acquired immune deficiency syndrome (AIDS) on the gay male community.

In the article, AIDS becomes a «gay disease», "...not a disease of the body, but

a disease of the spirit and lifestyle," writes Walter Davis in the September issue of *Pinkink*, a Toronto monthly lesbian and gay magazine. Most notable for its air of panic ("AIDS is quickly reaching epidemic proportions") and hints of «divine retribution», the headline of the feature intimates: "A turning point has been reached, and AIDS may mean the party is over." Does this mean all gays have to go back to the closet?



Bad p.r.

"*Newsweek* emphasises the 'bad public relations' of AIDS", writes Davis. "Let us remind ourselves that venereal disease has long been considered an epidemic but *Newsweek* has not suggested that syphilis is 'bad p.r.' for heterosexuality."

The article details the fall of a "pleasure palace", and throughout, readers are bombarded with shock words and loaded phrases such as "paraphernalia of kinky sex", "therapeutic playpen", and "exotic sexual appliances."

The story tells us the lifestyle of all gay men is too sexually active and gays should settle down to a middle class respectability and "stop flaunting it."

This style of writing is not the preserve of a single magazine. "Homosexual murders are frequent and sadomasochistic practices...relatively frequent in homosexuality," reports *Time* magazine.

Readers are bombarded with images of the homosexual rapist, the homosexual

was the last time you read about a «white» or «tory» murderer? The press uses the same tactics to marginalise and stereotype any oppressed group.

To be fair and accurate, the commercial media would have to omit altogether the homosexual/heterosexual adjectives or use it routinely in all cases. Readers would be surprised at the number of "heterosexual" crimes, diseases, and scandals (a majority one might suggest). But doing this would allow lesbians and gay men a claim normality.

The prominence of an article directly influences its impact. Often a story about a lesbian and gay pride march of 10,000 people will be buried on page 20 of a newspaper, while an exposé of an MP soliciting sex in a bath house will appear with a flashy headline on the front page.

The media will often use selective quotes to deliver the basic prejudice of the story. The coverage of the Toronto bath raids in the newspapers primarily sought the opinions of blatantly homophobic police officers, occasionally throwing in one out-of-context quote from a member of the gay community buried at the end of the story.

Klan on rights

Commercial coverage of lesbian and gay

issues prominently features the opinions of members of the fundamentalist clergy, extreme right wing groups such as the Renaissance Canada, and behavioural psychiatrists — most of whom clearly hold an anti-gay/lesbian opinion. This is done to make the article seem more objective.

Jerry Falwell's opinion of lesbians and gays is solicited by the commercial media, yet the local Nazi party's opinions on anti-semitism and the Ku Klux Klan's opinion of black civil rights are not. It becomes increasingly obvious that lesbian and gay issues are a different story.

Media myopia

The media, controlled predominantly by men, whether gay or straight, reflects the existing economic order and the patriarchy. Lesbians, for the most part, are invisible in the eyes of the commercial media, and things are not much better in the gay alternative media. White middle class men wield

amerindian or poor gays, let alone black or amerindian lesbians. The only gay or lesbian that exists in the commercial media is white, middle class, and male(!).

Lesbians suffer a double oppression — women, let alone lesbians, have little economic and political power in relation to men, including white middle class gay men. Women's issues in general are lower on the priority list in the commercial press. Not only is their rampant sexism in the mass media, but there is also rampant homophobia. Even the words "homosexual" and "gay" connote only gay men.

Katherine Metana, a member of the editorial collective of Montréal's *Ça S'attrape* (a monthly lesbian magazine) points to both the economic oppression of women and lesbians in relation to both straight and gay men as a reason for lack of coverage in both the commercial press as well as in the alternative lesbian and gay media.

Metana uses last year's International Women's Day march in Montréal as an example. "Last year, the lesbian contingent was the most visible in the march. CBC and all the newspapers were there, and the next day, we weren't even mentioned, although we were the largest contingent there."

She sees the same problems in the gay alternative press, using the break-up of *Le Berdache*, a now defunct lesbian and gay magazine as an example. "The lesbians at *Le Berdache* broke away because of the misogynous way we were treated, and formed *Ça S'attrape*". According to Metana, there was never enough space for an equal number of lesbian articles, and the advertising the gay men wanted to put in the magazine was degrading to women. "The men controlled the magazine," she says.

"We don't have much in common with men. We aren't touched by AIDS. We have more in common with the feminist movement, and coverage of the feminist movement is limited," she said.

News Editor of *Sortie*, a gay male publication created after the break-up of *Le Berdache*, Bernard Courte agrees with Metana. "Lesbianism is ignored because we live in a patriarchal society," he said. "And women are just there to receive the cock of a man."

"Whenever I get the chance, I try and point it out in *Sortie*, but unfortunately I am a man and my insight is limited." Courte also attributes the lack of lesbian coverage to a lack of lesbian visibility. "They are absent from the alternative press because they are not there," he says. He uses the same reason for the lack of coverage of ethnic or indigenous gays. "They are invisible."

Many complaints

Courte has many of the same complaints with gay and lesbian coverage in the commercial media. He recalls being interviewed by Peggy Hill of the *Gazette* for an article on AIDS. "I talked with her for an hour and a half and all she remembered was that I was gay, I had a lover, and I was worried that he might have AIDS. It's not the first time I've been disappointed by the media," he says.

He also talks of a difference between the French and English press in Montréal. "AIDS was not a big thing in the French press — they played it down. But the English press was more influenced by the scare tactics of the American press."

Courte says, "the commercial media only covers us if it is sensational. If they can relate being gay to crime and disease, great. If they can relate lesbianism with not being able to take care of a child properly, and being a gay man with being a child molester, then the profits reel in."

As Walter Davis writes in *Pinkink*, "Objectivity is the great myth of American journalism because the point of reference defining 'objectivity' is in relationship to the dominant elite of the country. In the case of the U.S. (and Canada), that elite is white, straight male capitalist, and they own the press."

The only gay or lesbian that exists in the commercial media is white, middle class, and male(!).

murderer, even the gay arsonist. You would never know heterosexual rape, heterosexual murder ever occurred. For that matter, when

more economic power than women, ethnic or indigenous minorities, and the poor. For this reason, there is little mention of black,

—Lesbian mothers on trial—

When is a mother not a mother? When she's a lesbian, or so the courts would have us believe. Repeatedly, custody battles have been won by former husbands, in-laws, distant relatives, and even total strangers (the state), based on the assumption that because she is a lesbian, the children's mother is an unsuitable parent.

Slowly, with the inception of more liberal custody laws and the support of women's groups, the situation is changing. Even so, a lesbian who seeks custody of her child in a court of law during divorce proceedings can expect to lose a heavy battle if her lesbianism is made known.

My marriage broke up long before it became apparent that I was a lesbian. For financial reasons, and my belief that my husband and I would ultimately reconcile, our daughter and son stayed with him. A year later, when I was financially stable and we were getting divorced, I filed for custody.

My husband and I treated each other amicably under the circumstances, and the children's welfare was what came first. However, once in court I found myself being asked by his lawyer about my "romantic relationships — with the male sex, and the homosexual ones." I refused to answer, and when pressed by the judge, I questioned him as to the relevance of my sex life to the matter at hand, and asked why my

husband wasn't required to answer the same question. Further, I stated that my children were my first priority, not my romantic involvements.

Although the judge agreed that I was a fit mother who truly loved her children, he ruled that certain areas of my life forced him to allow my husband to retain custody of our son and daughter. Those "certain areas of my life" were, of course, my implied lesbianism — I had neither confirmed nor denied it.

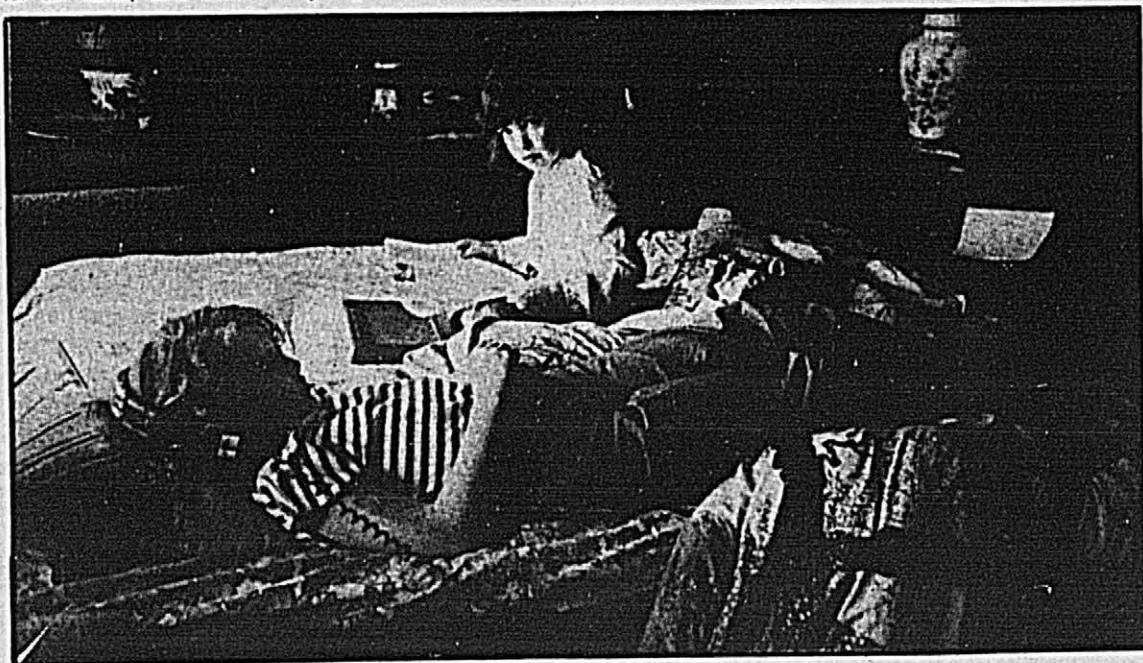
I was lucky; my trial was relatively civilised. I have heard of devastating courtroom scenes where a lesbian's character was assassinated by lawyers and witnesses alike.

My children are now five and seven years old, and it's been a rough two years. Periodically, my husband and I have arguments, whereupon he refers to my "depraved lifestyle", and he has twice succeeded in having my visiting rights revoked. I suffered; my children even more so. My ex-husband did not. Eventually, however, he calmed down, we

were able to talk once more, and visiting rights were re-instated. His biggest fear was that I would expose my children to a "distastefully corrupt lifestyle". It took him a while to realise that although much had changed since the days of our marriage, one thing has not — my love for my children and my desire to put them first.

My children are still young, and understand my lesbianism in the most simplistic of ways. They see Mummy kissing her friend, and they know Mummy doesn't have a boyfriend. My son is deeply attached to my present lover, and my daughter has accepted our relationship as well. Their father loves his girlfriend and sleeps with her in the same bed, and it is the same with their mother and her lover.

As far as my son and daughter are concerned, I am their mother who loves them, scolds them, caresses them, and cherishes them; I will never lose their love because I am a lesbian. And that is the crux of the matter. Anything else — others' disapproval of my lifestyle, my husband's contempt of it, is irrelevant.



—Entre enfant et amant—

par Mario Côté

On pourrait s'entretenir longuement sur le rapport père-enfant. Avec le rejet du rôle traditionnel attribué au père, de plus en plus de gars s'intéressent à redéfinir ce rôle. Pour moi, avoir une enfant constitue un élément conséquent qui s'intègre à ma vie. Je m'obstine à vouloir faire de ma situation une particularité puisque je suis gay. Pourtant...

Cela entraîne nécessairement certaines complications. J'assume une garde partagée avec la mère, mais là n'est pas le problème car c'est la situation de bien des couples hétéros séparés ou divorcés. Il y aurait moins de complications si les petits malaises venant de l'extérieur, les inquiétudes de ton entourage n'étaient là pour ajouter de la pression aux autres préoccupations.

Un "ah" soupirant d'un copain qui vient d'apprendre que tu as une enfant, un "c'est du trouble"

qui veut signaler que tu n'es pas assez disponible comme le voudrait ton ami ou bien l'absence d'intérêt à cet aspect de toi, c'est-à-dire amant mais aussi aimant un petit être. On ne parlera pas des commentaires du genre: "comment vas-tu élever ton enfant?" si douteux et venant de ton propre milieu familial...

Le plaisir d'éduquer, d'être confronté à une enfant, une petite personne qui est si directe dans ses besoins et ses sentiments devient une expérience si étonnante qu'elle

nous fait oublier que l'extérieur s'obstine à entretenir ses préjugés. Je conçois qu'élever une enfant dans ce contexte m'amène à lui démontrer concrètement que la sexualité est quelque chose d'humain et non liée à des modèles immuables où toute différence est traitée d'anormalité, de déviance ou de non-maturité. Elle même sera apte à choisir sa sexualité sans que le milieu "familial" intervienne avec ses tabous. Sa mère et moi serons un support peu important ses choix.

Certes la société et son influence pèsent lourd dans notre choix d'être heureux avec une enfant. Mais toute ma confiance réside dans les capacités de cette enfant que j'aime, comme ma confiance demeure chez ceux et celles que j'aime autour de moi.

ERRATUM

An article which appeared yesterday implied that the African National Congress (ANC), a South African liberation organization, is currently based outside South Africa. Although the ANC is banned in South Africa, it operates clandestinely within the country. The Daily regrets the error.

Dr. RÉJEAN THOMAS
MÉDECINE GÉNÉRALE

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PASSION

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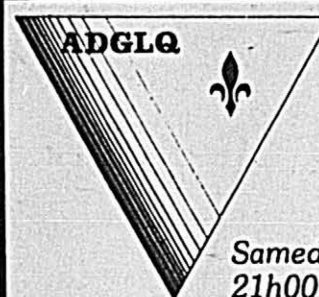
Quarante-cinq Vingt-deux ST DENIS



PRIAPE

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Montréal 521-8451

"Le sex-shop gai"



**RENDEZ-VOUS:
MARS**

Samedi, 10 mars '84
21h00

**DANS E
GAIE**

Cégep du Vieux-Mtl.
255 Est Ontario (Metro Berri)
Admission: \$4.00
Bière: 4/\$5.00

Suzanne Girard: on photographing happy women

If there is any one field which draws a lot of members of the lesbian community, it is the visual arts. Perhaps this can be explained by the need to express a sexuality and a presence that is so often ignored by the mainstream, gay male, and even feminist media.

In Montréal, the visibility of lesbians in photography, video, and film is obvious. Although the economic power of lesbians has always been minimal, they manage to show their works publicly, in women's spaces — Powerhouse Gallery, bars and cafés, the Women's Union — and sometimes in mainstream galleries, bars, and theatres.

Suzanne Girard is a photographer working within, and occasionally without, the lesbian community, but always depicting women. She has shown her photographs in a wide variety of places, including la Bibliothèque Nationale, Powerhouse Gallery, Ovo, a Québecois photography periodical, and a women's calendar.

Recently, Cristina Trowbridge met with Girard at Lillith, a women's café/bar, to talk about her work and the community.

Dally: I guess we should start with the obvious — how long have you been working?

Girard: Ten years. At first I wasn't photographing women. I was working on social projects for the government.

The first time I came in contact with women was the Fem Coop on St. Lawrence. They started a discussion group. A lot of people doing video. Really active. Work-

All the French lesbian literature came out.

Dally: What were your first shows like?

Girard: Photographs of women. I was doing a lot of street photography, working with a group of people. I was the first in the group to say I am not taking

age. I know a woman who is fifty-two, and she looks like she is twenty-eight.

Anyway, the project resulted in a show at a photography gallery about two years ago —

was saying that it must have been terrible to photograph such misery, but there wasn't any. He couldn't figure out how we showed those women so strong and happy. He couldn't understand how we did it. But I know. They were happy because they are lesbians.

Dally: What about now?

Girard: This winter I have gone into the studio. I just want to photograph women

become nudity — not being nude — the face, the mask.

I had a lot of shit from lesbians. Sometimes I would show in a public café, and get criticism from lesbians. They would say that my stuff is really nice but that I shouldn't show it publicly.

Dally: Why do they say that?

Girard: I don't know, it's about radical lesbianism. Lesbians for lesbians, that's all they see. If I were more active politically, maybe that's how I'd see it. But I am not. I think it is because I am a photographer, and you're always on the out-



photographs of just women. The walls were covered with lab tests strips — a collage of pictures. Eighty per cent of the women photographed were lesbians, but it wasn't presented as a lesbian exhibit. It was funny because

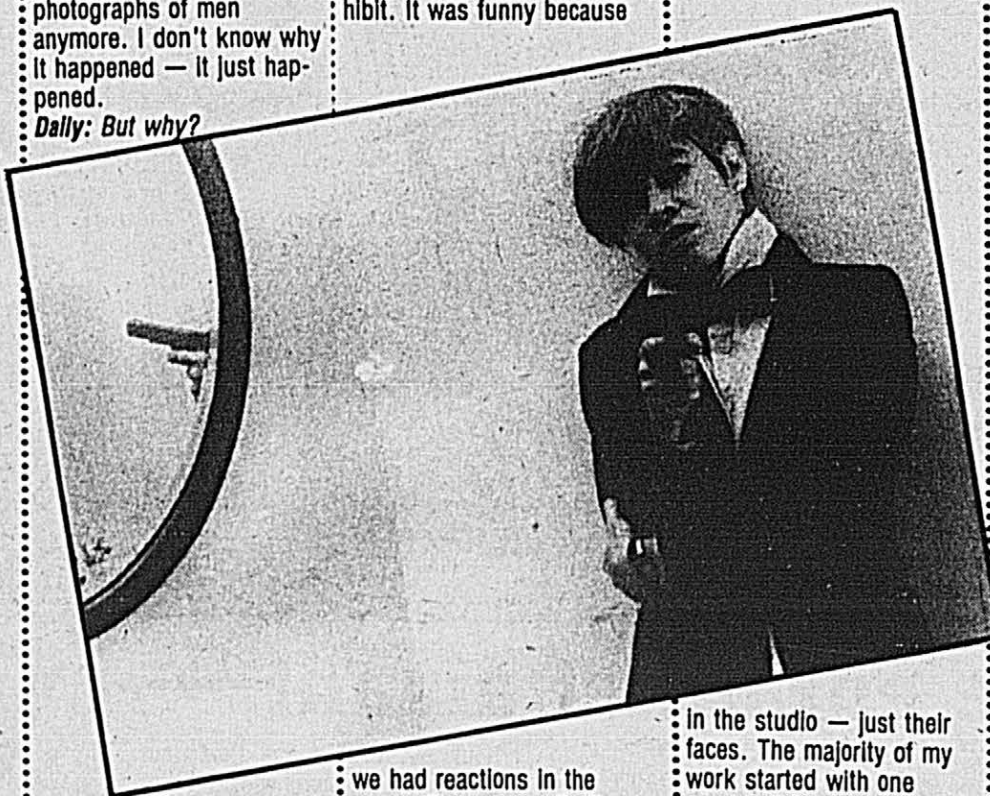
photographs of men anymore. I don't know why it happened — it just happened.

Dally: But why?

ing in the movements against rape, pornography. The year was 1976. A lot of music being done. A free-for-all! A big period for the French lesbians coming together. This was a time when a lot of women were coming out.

Dally: So then what?

Girard: The Fem Coop closed; it de-mobilised everyone at first, but then a lot of things formed; a lot of women got tired and wanted a place to speak — Librarie des Femmes, a lot of cultural activity going on.



side. For me it is a bit of a privilege; I can sit back and look at it, step out. This is what feeds me.

Dally: Would you ever exhibit your material solely for lesbians?

Girard: Well I had one show here (at Lillith) and I know it was for lesbians. Ninety-nine per cent of the women here are lesbians.

The criticism isn't really strong — it happened once. Now people don't mind any more because of my material.

Dally: What's your material like? Is it commercial, experimental, glossy, high-tech finish?

Girard: (She laughs.) It varies from granola to... (more laughter). Oh no. It really varies.

Dally: Granola? I'm disappointed. (We both start laughing). I like your stuff at Labyris (a women's bar). The picture of the woman on the wall, she's beautiful. Who is that woman?

Girard: Me.

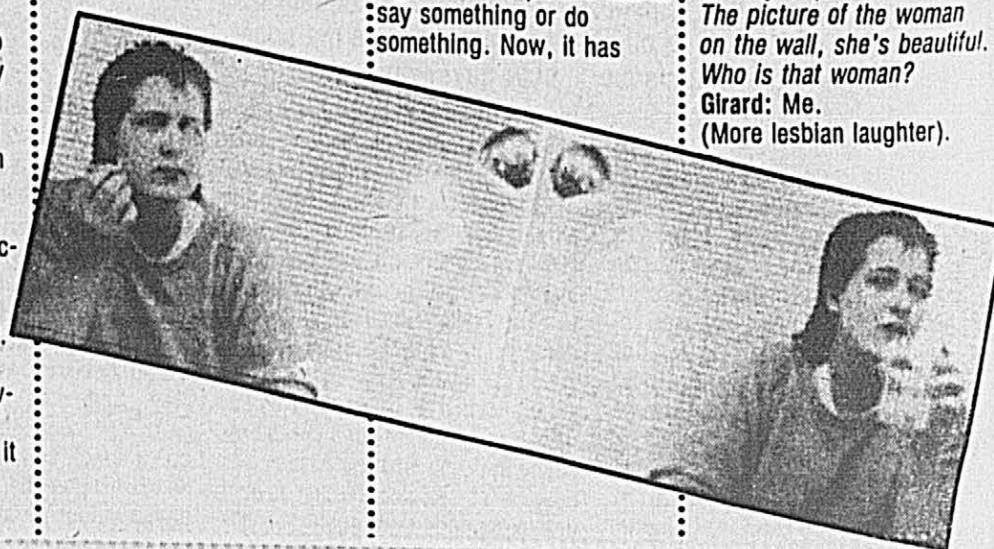
(More lesbian laughter).



Girard: We were doing a lot of social documentaries in the beginning, mostly of men. It became difficult to photograph women — fifty times harder. During my last project I was working on the plateau (the lesbian community east of St-Laurent). I started photographing all these pictures of women — they were happy, they didn't look sad; it wasn't misery. The photographs were mostly of young women living in the area, some of them not so young — but it doesn't show, lesbians don't seem to show their

we had reactions in the press. One was on Radio Canada with this guy who

in the studio — just their faces. The majority of my work started with one woman doing something, then two doing something together. The picture had to say something or do something. Now, it has



On the straight and narrow

by Jenny Beeman

It is so obvious, so basic, that we never question it. Heterosexuality is not an option in our culture, it is a requirement for membership. To defy its compulsory nature, personally, or even only theoretically, is to oppose the context in which we have been forced to live all our lives.

A male elite — white, wealthy, straight — created, defined, and control our economic, political, and social order. For the patriarchy that controls this system, heterosexuality is necessary to ensure the maintenance of its power.

The institution of the nuclear family is essential to the patriarchal capitalist state. As the only socially acceptable (and, in this culture, economically and politically necessary) means of procreation, reproduction has been used to justify the oppression of women and the negation of the existence, or even possibility, of alternative sexualities.

It is assumed that each of us will couple to reproduce and that we will teach our offspring to do the same. From the time a girl is given her first doll, she understands that she has more than a toy in her hand; she has a symbol of her destiny. One day the doll will be a real child, and her prime purpose, for her husband, for society, will have been achieved.

The omnipresence of heterosexuality is overwhelming; the means and extent of its influence on all of us, regardless of gender or sexual orientation, is suffocating. Institutions have been built around the nuclear family; others have incorporated the family into their structure.

Straight in school

The North American educational system is based on the nuclear family. Although we have been forced to re-examine the more blatant use of sexist and racist stereotypes within educational institutions, oppression on the basis of sexual orientation is not only ignored, it is encouraged. In later grades where discussion and studies of sexuality are begun, alternatives to heterosexuality are never mentioned except in introductory psychology books as sexual deviants. Heterosexuality is assumed.

A school is more than a place to learn. For those who attend, it is their community. The pressure to conform within this community is intense, particularly in high school; those who do not fit the "norm" are ostracised, even persecuted. Just becoming aware of themselves as sexual beings and feeling very tentative about it, high school students are intent on expressing the only "acceptable" sexuality, even if it is not their own. The treatment of homosexuality in the classroom only worsens the situation. Teachers who dare to broach the subject risk their reputations and their jobs.

God is straight

The nuclear family has been incorporated into religious institutions, and they are now essential to its survival. Through the family, heterosexuality is compulsory in order to ensure membership and financial support. Further, from the condemnation of homosexuality to the importance placed on marriage and family, religious values have defined homosexuality as blasphemy. Although some gay and lesbian religious groups do

exist, members are discouraged (and sometimes forbidden) to express their sexual orientation openly.

The medium is the messenger

North American media has not treated homosexuality with kindness. Influenced by the very traditional ideas expounded through religion and education, the media serves to reinforce these values. Technological advances and the rise of corporate control over the media have made its influence stronger and more precise. The development of visual media has meant that we are no longer only told what to think; we are also shown how to behave. From billboards to newspaper chains, the profit motive has made the media's message inescapable.

A prime example is television. Once considered an extravagance, over the last twenty-five years T.V. has practically become a necessity in North American homes. Commercials, news programmes, serials, soaps, and documentary dramas are all presented in the context of heterosexuality. When homosexuality does surface, it is either silenced or ridiculed.

When an American network considered airing *Love Sidney*, a serial about a gay man

living with a straight woman and her child, threats from the Moral Majority of an economic boycott of all the show's advertisers killed it before the end of the season.

In that cultural gem "Three's Company", homosexuality is treated with contemptuous humour. When it first aired, it received much attention because of the "liberal" sexual setting. However, the brunt of most jokes are a man pretending to be gay so that his landlord would allow him to rent an apartment with two women. The show presents homosexuality as brainless effeminate goofiness in ways offensive to both women and gay men. And everyone, particularly children, eats it up.

It is difficult to admit that we are defined by categories which are not necessarily our own. Even the straights among us do not always feel comfortable in this context. The patriarchy has defined human interaction in its own interests, and even heterosexual men at times feel trapped by this definition.

Our individual sexual identities and our means of expressing them are integral to who we are, and the motivation for society's control of them must be understood if we are to liberate ourselves from oppressive human interaction.



Bisexuals: drifting in the a blank space

by Christopher Cockrill and Paula Slepniwicz

"The world is not to be divided into sheep and goats. Not all things are black nor all things white. It is a fundamental of taxonomy that nature rarely deals with discrete categories. Only the human mind invents categories and tries to force facts into separated pigeon holes. The living world is a continuum in each and every one of its aspects. The sooner we learn this concerning human sexual behaviour the sooner we shall reach a sound understanding of the realities of sex."

Alfred Kinsey

Our culture has imposed a single sexual identity. Lesbians and gays have had to emerge in opposition, and to define their sexual orientation exclusively. Sexuality has been polarised; heterosexuality and homosexuality are the only alternatives, precluding the existence of bisexuality.

Sigmund Freud contended that infants have a "polymorphously perverse sexual disposition". Though the term is objectionable, the essence of this contention is that we were all, at one time, bisexual. However, Freud is positing, not advocating, bisexuality.

According to Juliet Mitchell, author of "Psychoanalysis and Feminism", cultural inhibitions act to limit our early sexual drive. "There is only the acquisition of this 'culture' to prevent polymorphously perverse adulthood — it isn't a state you grow naturally out of, it is a condition you learn to reject."

Freud admits that the bisexual impulse continues in adulthood. "In all of us, throughout life, the libido oscillates between male and female objects....". Implicit in his statements is that the only thing "perverse" about bisexuality is that it is unacceptable in our culture. Those who refuse to force themselves out of their childhood bisexual "phase" pose a threat to our social institutions.

Nonetheless, few people assume a bisexual identity. Many bisexuals integrate themselves into the homosexual or the heterosexual community, while others fluctuate between the two communities in different social contexts and periods of their lives, changing labels when appropriate. They do not seek a sexual identity separate from lesbians, gays, or straights.

It is likely that most active bisexuals probably identify themselves as heterosexual. According to the founder of The Capables, Montréal's only organisation for bisexuals,

the vast majority of the group's members are married men who secretly frequent gay clubs.

Within the lesbian and gay communities, exclusive homosexual identification is of political and cultural importance. Some conclude that for the sake of solidarity, the bisexual identity has no place within their community.

Further, the emergence of lesbian separatism as a political and personal alternative to the patriarchy has precluded the possibility of bisexual women participating in some communities; many separatists do not associate with women who associate with men.

Often because of their own experience, many lesbian and gays assume that bisexuality does not exist, that it is merely a refusal to be honest about one's sexuality. Bisexuals can respond to this judgement in one of three ways: they can be "honest" and acknowledge their "true" homosexual preference, they can revert to heterosexuality and reveal their bisexual activity to have been nothing more than experimentation, or, finally, they can retain a bisexual identity and remain "dishonest".

Political necessity, a sense of guilt, or peer pressure lead some bisexuals to identify themselves as lesbian or gay. For those who do identify themselves as bisexual,

however, the lesbian and gay communities offer a safer social environment than that of the heterosexual world.

Bisexuality is "chic" to some straights, partially acceptable to others. For the most part, however, it is perceived to be at least as "perverse" as homosexuality. Bisexuals are considered decadent. They are assumed to be "promiscuous" for desiring sexual interaction with both genders, and self-indulgent for opting to recognise their homosexual attractions when, unlike lesbians and gay men, they could comfortably adopt a "normal" lifestyle.

Our society has adapted somewhat to the lesbian and gay presence. The isolation of the lesbian and gay communities protects heterosexual sensibilities, which in turn preserves the state and the family. Homosexuality can be avoided because it is "elsewhere".

Bisexuality is even easier to ignore — it is nowhere to be seen. Without an explicit sexual identity, bisexuals are not able to develop a political community despite their potentially large numbers.

The people who control our culture control us, and they have only their own interest in mind — the preservation of a capitalist, patriarchal state. We must reject this imposition on every aspect of our lives, including our sexuality.

I grew up alone, really. I wasn't raised in the wild by wolves or anything like that. It was much worse: I was raised in this society by heterosexuals. Heterosexuals, at least the ones in my childhood, expect everyone to be just like them. I wasn't, and I suffered for it.

Perhaps they called me a fag because I did well in school, because the teachers liked me, because I didn't get into trouble, because I wasn't an athlete. It didn't matter why they called me a fag, it just hurt. Even more painful, though, was not being able to talk to anyone about the emotions I experienced. If being called a fag hurt, it hurt me more not to be able to talk about that pain. If dealing with adolescent stirrings of emotional and sexual desire wasn't difficult, I had to face those feelings alone — without knowing that I was not the only homosexual on the face of this earth. I was, and it hurt.

McGill provided a much bigger crowd, but I was still very much alone in it. There were gay people, I soon found out, but by that time I was afraid of myself and I despised myself for being the awful sick thing others were telling me I was.

Then I fell in love with a straight man in residence. I talk-

ed to him about it and he prompted me to phone Gay Line. I was matched with a peer counsellor, who helped me to go to my first two Gay McGill meetings. I was still afraid. Later I had a real date with a man, something I had wanted to happen for years, and that also scared me. My eagerness and fear combined to ruin that experience and to scare me back into the closet I'd barely left. Another summer in my small home town and another year of residence left me feeling mostly unhappy about myself.

I woke up one day feeling at peace with my identity; and it felt good. I told one of my sisters that I was gay. She said I had "chosen a rocky road." I told her I thought the only choice was whether or not to accept myself as I was and that moving the conflict out of my head was the healthiest decision I ever made. When I told my friends and the rest of my family, as difficult as those revelations were to make, I felt relieved to not have to hide from them anymore. When my parents phoned me, having received the letter I had so carefully written to them, and said: "How could you be so silly as to think this would matter to us?" I wasn't hiding anymore, and I was happy.

Ken Monteith

This is the story of a mixed up lesbian who had a portable closet that she carried everywhere — even to the lesbian bar she worked in. I am that one. I worked at Jilly's for a brief time two years ago, I even had "experiences" with women — but I never felt that I was a lesbian. Bisexual? Maybe. Lesbian? Mals non!

So what happened to change all this? What was the cataclysmic factor that altered my self-perception. Frankly, I don't know. There was no one event that, looking back, precipitated

the revelation that I am, definitely, a lesbian.

I am *not* a lesbian because I have spiked hair and don't wear dresses. I am *not* a lesbian because I am afraid of men, as some have suggested. Nor am I a lesbian because I make love exclusively to women, which I thought was the one criterion for being lesbian. I *am* a lesbian because women's needs, spaces, projected ambitions and desires are the main focus of my energies, my priority in life.

One day, I discovered that

somewhere I had lost my portable closet. As a butterfly sheds its useless cocoon, so I shed mine. My perspective had altered in reference to many things, politically, as well as sexually. To encapsulate what being a lesbian means to me personally, it can be summed up in one brief phrase: I am a women-loving-woman. Women fulfill emotional, physical and spiritual needs in me that men never can.

And she lived happily ever after!

Susan Carpenter Britton

Coming out to friends was very difficult for me. Along with easy communication, that combination of differences and similarities which makes it possible for friends to learn from each other, loyalty and trust are an intrinsic part of friendship. I felt that by not having told my friends of my homosexuality earlier, I had implicitly questioned their loyalty and I had violated their trust. Coming out to them, I thought, would be ample reason for them to end our friendship.

The idea of being rejected by everyone seemed very real and it was horrifying. However, coming out to my friends wasn't really a choice. As a teenager, my sexuality and the development of that sexuality was one of the most salient aspects of my self. It seemed to be so for other people as well. All of us seemed to be obsessed with sex; how to do it, where to do it, and who it was easiest to do it with, were questions we discussed endlessly.

I sometimes lied about my experiences. Most of the time, however, I just wouldn't participate in the conversation. That attitude caused problems. It eventually became difficult to talk about anything. I was also acting like a hypocrite. At the time, I saw two alternatives: to give in to self-hate or to give others a reason to hate me. It wasn't really a choice.

I told my closest friend first. Her reaction wasn't all I could have hoped for. All she knew about homosexuality was that it was not socially acceptable. That words like 'fag' and 'queer' were meant to express contempt and derision. She thought I had fallen victim to some foul disease. At the same time, however, she realised the importance of the trust that I had placed in her and she made a real effort to understand. This honesty made our friendship stronger.

After I came out to her, I gradually told other friends. Some of my acquaintances will probably only know when they read it here. It becomes easier to tell others after the initial hurdle. No matter what their reaction is you know you have some kind of support. Coming out is painful, but in the long run it makes life much less difficult.

José Arroyo

C O M I N G

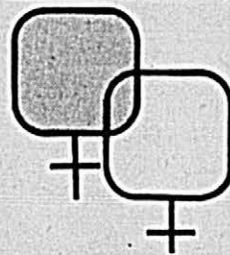
Images flash through my mind. They are not of traumatic events in the usual sense...but rather events that were small but beautiful. Images are what make up my "coming out" story. Added together, these images make up an evolving story: lesbian herstory. Surely many would believe that the most important

image would be of my first womyn lover's breasts, legs and hair twisting with my hair, sex and arms.

It is not though...one reason being that erotic images of experiences do not line themselves up within my mind and body in any order of "importance". Rather, they are felt in a confused

rush. Mind you this confusion is very pleasurable and not at all negative. The two womyn directors (lovers for years) of the all-girl summer camp I attended swim in my mind...After they emerged from the lake the two lesbians with their wonderfully strong and developed bodies aroused me. They quivered in

harmony a The for another time into my school focus upon the mo on the mo her face mind as her lips.



My sexual-affectational identity has always been an integral part of my character and wider identity. Coming out as a gay therefore was an acceptance not only of my sexual orientation but also my choice of an alternative path in life.

Coveted pictures of men from magazines, early sexual curiosity and my natural dislike of patriarchy tipped me off from the start to the fact that I was different. It was not until my budding adolescence that the questions began to form around my sense of being "different".

My precocious romances with young womyn isolated me from probing questions from family and friends but more distant peers were already assessing me. I started to hear that word — "fag". Now my questions began to dominate my mind. Was I gay? At 14 I had a sexual-emotional experience with an older wommon. Her accepting attitude and support for uniqueness of the human spirit galvanized convictions that I was gay.

Through the gay youth group that I had joined I went to my first gay party just after turning 15. The party was relaxed and chatty, but I sat quietly, so full of happiness I thought I would explode. I had come home after 14 years of searching.

The more I came out the stronger I became and the richer the world around me became. I made friends by the score, both straight and gay. Far from losing the love of my family I felt closer to them all than I had ever felt. But the best part of coming out was that I had found myself and had started off on a new path, a path of freedom.

Nigel Crawhall

REDPAT



I have always been asexual/reproductive one other prostituted as a that which is part of by the judgements, I Yet in spite of this as we all may dislike state who we are an So I stand up and

The Story

A falling / emotion / More than a body / Make the World what I make
World / took so long / self-denial / time spent fearing / lies they told
too many lies / jump up / jump out / bond with Women / My freedom
by Myself / Mind / Body / Soul / Spirit / Jump Up / Jump Out / Freedom
Cristina Trow

UT...

September 1983. Just having arrived at the crowded meeting, I surveyed the room, lightly skipping from face to face. Then, eye met eye, and held. As the meeting continued, this connection was repeated disturbingly often. I, a woman, was experiencing with another of my sex that which I had previously known or acknowledged exclusively with men.

Since that evening I have discovered the joy and ease of loving women. As friend, as lover. The beauty of the understanding of thoughts, ideas, emotions which comes of a shared heritage. Thoughts, ideas and emotions which had so bewildered my male lovers, leaving me frustrated and alone.

I have also felt the pain of the realization of divergent views where I had counted on shared heritage, falsely assuming a bond to exist. The pain of a realization that women are human, and that human relationships are not always what we'd like them to be. And of course the pain of knowing that there are those (many of them loved ones), who will never understand or accept that which I discovered last fall.

I'd like to thank those eyes that held, for making me see that it's "o.k." to love a woman, and to express that love. Yes, more than "o.k.". Thank you for letting me into a whole new world of possibility. I've changed- I've become more me.

Leanne Franson

as they breathed loudly. Best green and cool at me in my life still seeps skin and brain when I in the young body of my um. She rubbed her sex ss of a fallen tree I see appear clearer in my bend forward to kiss We did not even touch

tongues.

The group of eight sixteen year gals is pictured next. We are sitting on old mattresses in a wooden cabin talking ab out our most secret of secrets — how we masturbated. This warm and open time made me feel excitement. I felt their feelings. I felt a wanting to share and be open.

Fingers and flesh joined freely float around in soft air. Playing on the pine picnic table...me as the Indian hunter and her as the pioneer farmgirl..was true sharing and true joy.

I slowly feel sleepy, peaceful and wish this time of dreaming and recalling her story could drift on. For now I let the smiles on my

latest and deepest lesbian friends and lover's face sink into my mouth. All I do know now is that the love and trust that I have felt is something that has developed over and through the images kept within my heart... a heart that is evolving and strengthening with lesbian love.

Laura Crawford

.... SO DALE... ARE YOU WRITING YOUR COMING-OUT STORY?



For years I avoided men. Getting too close was dangerous because I might be 'discovered'. It's funny really because I was very athletic and didn't fit any of the ridiculous stereotypes of gay people. With a few exceptions I associated primarily with women. The 'few' exceptions included close relatives and other men who I now know are all gay. I'm bitter when I think of the years living in a small Canadian town which made it impossible to caress another man's arm. Kiss a man at a dance or in a bar, how about my blood all over the floor?

I left my town immediately after high school. Though I was heading to university, my major interest was to express my full sexuality openly for the first time. The first night I spent with another man is not necessarily important for me because of the sex but because of the feeling of release and discovery.

The feeling was so strong I didn't give a flying fuck what other people thought about my sexual orientation. My parents, who are atheists, know they have one straight and one gay son. Tant mieux. We still decorate Christmas trees and argue politics. The extended family, having previously accepted a lesbian presence, didn't throw books or spit when a gay presence was announced. Being able to talk to a grandmother who is interested in my sexuality and who wonders at "the way things have changed" is a good example of how easily I've been accepted.

Personal acceptance is important. So, however, is societal acceptance. An analysis of our situation combined with political organisation and action by lesbians and gays can help educate people and force political changes.

Christopher Cockrill

way of presenting myself as a sexual being. I am intent on contradicting the myth that women's primary role is a sexual performance for men, served up as a sexual dish for mass male consumption. I am repulsed by the connotations of me, bisexuality: decadence, trendiness, cowardess, a complete lack of discrimination. I am infuriated and frightened by the pathing, and violence to which I am subjected because my love for other women can be, among many things, sexual. and perhaps, to some extent, because of it, I feel compelled to stand up and declare my sexual orientation. As much as being slotted by labels, the assumptions, the abuse, the fear, and above all, the hatred, will not be overcome until we fight with pride for our right to live as such in peace.

shout — for my sake, for the sake of my community, for the sake of humanity. And I know it will hurt me every time.

Paula Louise Slepniwicz

Having acknowledged to myself that I was gay, there came a period where I had to learn to trust others sufficiently to come out to them. Those eight years were miserable. I couldn't ignore the gulf existing between myself and the people I went to school with. I felt a great deal of guilt, not over what I was or over having sex — I'd managed to rationalise myself out of most of that — but guilt over my lies of omission.

I made no special effort to establish heterosexual credentials — it isn't necessary when everyone assumes you're straight. I imagine there was speculation as to why I always arrived and left parties alone, but I was never pressed about it. In the friendships I had, I didn't violate anyone's trust by lying about my sexual orientation; but trusts confided by them weren't returned. I began to hate myself for being trustworthy without being trusting.

Then I moved to Montréal, resolving not to perpetuate this circle of implicit deceit. It took several months, but my need to stop hiding in silence finally outweighed my fear of rejection. I took the first step, coming out to a person I was drinking with. His non-reaction was one of the major anti-climaxes of my life. Over the next week I came out to everyone I knew at McGill. The elevator shaft my stomach kept dropping into didn't disappear, but there weren't any crashes at the bottom.

That summer in Calgary I came out to my parents and friends. Not being close to my parents at the time, their ready acceptance surprised and touched me. Informing friends became a matter of telling one and letting the grapevine do the rest. I regret this after a fashion. When it came to my coming out to Warren, my closest friend, word had already reached him. As important as his acceptance was to me, I now wish that I had been willing to display trust in him earlier.

Colin Tomlins

Gay theatre: challenging the myths



by Ken Morrison

Assertion of the gay option permeates contemporary culture. Theatre, for example, has radically changed its depiction of homosexuality. From outside, through concealment and innuendo, it has progressed to directly affirming the rights and legitimacy of being homosexual.

Homosexuality in contemporary Montréal theatre is, of course, concerned with working out ways of living as a homosexual in society. Homosexual references and experiences are also used to illustrate general human and social problems.

One of the triumphs of last year's theatre season, *Syncope*, is a case in point. Written by René Gingras and directed by Yves Desgagnés, this stimulating play deals directly with homosexuality without depicting the homosexual as victim, villain, or comic.

The play is, nevertheless, not delimited by homosexuality. It is about three men, three ages, three temperaments who talk to each other. They talk on an emotive level, rather than sticking to a cerebral one, moving through a complete gamut of emotions: from straight aggressive relationships, ("ca fait pas très viril"), to affectionate homosexual relationships.

The play, as the name suggests, allows the temporary suspension of a time and the temporary suspension of prejudice and role-playing. The three men confront each other and themselves and learn to talk about their feelings, their lives and their loves.

Macho Man by Jean Pierre Bergeron and starring Germain Houde also won critical and popular support this season. Using monologue traditions, the play revolves around the homosexual identity. The stereotypic caricature of the 'fag' has been replaced with a vengeance. Alain Guard is tough and works in an electronics 'shoppe'. He is homosexual but does not identify himself with the 'tapettes'. No, he is "un homme, un vrai, un macho."

On the surface the macho look, Levis and leather, moustaches and keychains, seems like a reaffirmation of traditional male stereotypes. It is, however, a new form of drag, a parody of the present social expectations of homosexuals. It is an affirmation of one's homosexuality in flaunting one's sexuality.

Macho Man mirrors this shift in gay culture. The leather outfit is the new ritual costume, second skin and symbol of virility. Body building and the search of pleasure become obsessional. The gay bar culture and language is vividly evoked.

But the boy from Arvida loses his parents, then quits his job. His search for identity becomes an obsessional delirium and he begins a continual dialogue with his image. His dichotomy of macho and tapette have been replaced by macho and slave. "J'ai tu l'air d'une cave?" he asks his mirror reflection. He eventually falls victim to this fabricated personality, oscillating between aggressor and subservient; neither image recognizing the link with the other.

The play is a depiction of a new trend in gay culture. It is also a depiction of roles in society. The will to dominate in seduction was not a homosexual invention. Macho is not a gay monopoly. To cruise is not exclusively a gay pastime.

Related, though differently, to this play are some earlier plays by Michel Tremblay. *La Duchesse de Langeais* depicts an aging male transvestite who has recently lost his/her lover. *Hosanna* portrays a transvestite and his/her leather-jacketed lover. The transvestite symbolises, in these plays, alienation and, like *Macho Man*, the embodiment of the identity crisis.

'Drag Queens' are most prevalent in societies that combine rigid concepts of sex roles with sufficient freedom to allow some form of rebellion. Distortions such as the confusion of sexuality and gender are, in other words, forced upon homosexual desire in a sexist society.

La Duchesse de Langeais is not just about transvestism. Like *Macho Man*, it is a two-act monologue that treats the problem of aging and deals with the absence or impossibility of love. It is about the difficulty of living somewhere between reality and illusion, about letting social and political constraints determine our exterior behaviour.

The scene revolves around the annual Halloween party at Sandra's transvestite club where Hosanna will realise a dream; to impersonate Elizabeth Taylor acting the part of Cleopatra.

Hosanna acts out the veneration of strong women. Such women represent qualities men are denied in this society (ornamenta-

tion and emotion) and the defiance of traditional values, particularly through assertion of sexuality, that have kept down both women and homosexuals. Hosanna/Claude is, however, caught between sexes in a sexist society. "I'm disguised as a man....," says Hosanna. "And I'm ridiculous when I'm caught as a woman... And I'm even more ridiculous when I'm caught like that, between the two."

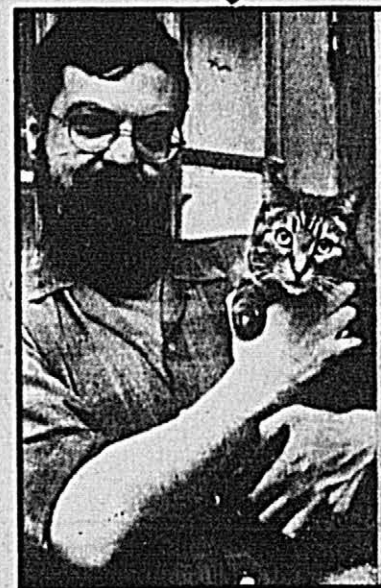
Hosanna's search for identity becomes an allegory for an entire community. Tremblay has said of Hosanna, "It is an allegory about Québec. In the end, they drop their poses and embrace their real identity." The play also offers rare insight into the complex workings of a lover's relationships.

This relationship is dealt with again in Tremblay's, *Les Anciennes Odeurs*. It is the dialogue of ex-lovers having once known how to share their desire, now learning to share their thoughts and emotions. It is a lucid play of tenderness, of the interplay of past and present, memories and odeurs.

Les Anciennes Odeurs is about two homosexuals who have asserted their sexuality without malediction, without alibis, without banners. It is about people involved in a relationship not unlike everyone's in contemporary society. It depicts a couple in a generation living in a time of re-identification of sex and, consequent promiscuity. It is the depiction of sexual diversity and, moreover, of social diversity.

La Contre-Nature de Chryslippe Tanguay by Michel Marc Bouchard and directed by André Brassard, which played this season at the Théâtre d'Aujourd'hui, also explores the world of the homosexual, the world of a couple relationship and the relationship of children and women to male homosexuals.

It is intense and challenging theatre; the confrontation of real and imaginary, of life and the theatre.



Chryslippe and his lover, Laos, wish to adopt a child. The adoption agency representative has meanwhile been mistakenly hired as a 'bonne' — a live-in female impersonator. In *Chryslippe*, he plays the roles of the various females in the various males' respective lives.

Chryslippe rejects his mundane identity and creates an imaginary world for both his lover and himself. Within this world he rejects the responsibilities of social interaction. However, like the audience, he is forced to leave his closet and assume his life as Louis Tanguay.

The self-assertion of homosexuals as depicted in theatre reflects a new sense of self-worth. The debate has shifted from behaviour to identity, from individual to minority status. This self-assertion has led to the adoption of gay styles and fashions. It has made sexuality itself a political issue, changing attitudes in general toward sexuality and relationships.

My years are twenty-three and belly soft,
Yet question marks from time invade my rest.
As hailstones churn the brittle earth to mud.
Relentless is the truth, and dangerous.
Shall I take refuge from all mystery
Beneath a painted canopy of lies?
O grant my eyes the power of the stars
To stare down man and god's propriety.
I cease from man, whose nostril is stale breath;
For how little is he to be accounted!
I shun his prickling flesh, his stubbly sex,
That urgent, surging selfish, prickling love
He leaves my womb a hollow, crying wound.
My skin reviles his dry, salt biscuit touch,
The cells sandpaper, scraping frictive pain.
What hand can stir the shifting, slipping guts,
Burst the lonely water-sac within,
And start my belly-soul's electric rain?...
But woman's, tempting music from the loin,
And fluid, prised light to charge these eyes,
Her stroking hand a slice of dusking moon,
As strong as iron, gentle as a tongue;
Her shell-cupped hand forever on my ear,
To speak through time of truth and mystery

C. Stuart

Pedophilia

Discussion sans hysteria

by Nigel Cawhall

While lesbian and gay men emerged as a distinct social entity with the twentieth century, other non-familial groups preferred to stay back a while longer. This group, which includes sado-masochists and pedophiles, has decided they have sufficient breathing space and are ready to come to consciousness as a viable alternative lifestyle.

As the cutting edge of the new frontier in human liberation, lesbians and gays are going to have to dedicate more time to understanding pedophilia and listen more carefully to the arguments of its opponents.

Feudal fears

Are pedophilophobia and homophobia left over feudal sentiments, thus linking our struggle, or is pedophilia in contradiction with both the gay/lesbian community and society at large?

Before attempting to discuss these ideas it is necessary to get a handle on the emotional and practical meaning of pedophilia. Based on two Greek words, pedophilia means love of boys. The modern day adult-youth relations activists have drawn a distinction between pedophilia, which denotes the pre-puberty status of the youth, and pederasty, which denotes early pubescence.

In this article, pedophilia will be used as a word that encompasses all youth-adult relations, girls and wimmin, boys and men, pubescent and pre-pubescent.

The distinction is both important and confusing. It is important because one can understand sexual urges of post-pubescent youths more easily than those of pre-pubescent youths. The widespread assumption that all pre-pubescent youths are less rational than those who entered puberty, and that pre-pubescent youths are non-sexual, non-sensual beings, is confusing. Although perhaps a minority, a distinct number of children indulge in casual sex-play and have interests that quite happily extend to adult-child erotic stimulation.

1969, the year of Stonewall, marked the irreversible emergence of lesbian and gay identity but pedophile identity has been much slower to emerge. Aside from the North American Man/Boy Love Association and a handful of European organisations, there has been no equivalent flourishing of liberation. The resistance met by NAMBLA was tremendous from both the U.S. government and the feminist movement.

Pedophile, Youths and Society

From the hetero-patriarchal media we are bombarded with warnings of psychological devastation wrought by pedophilic relationships, and from the lesbian-gay-feminist media we are confronted with questions of power and its abuse. Both issues present serious challenges to pedophilia activists and sympathisers.

The argument classifying the pedophile as definitionally "sick" should be rejected because it is a meaningless statement that has been used liberally to oppress lesbians and gays. A bisexual man recently described himself as, "sociologically but not psychologically confused." This is a relevant sentiment that can be applied to the case of pedophiles. Before confronting the other issues, it would be worth looking at the experience of a youth who was involved in a pedophile relationship.

Etienne (a pseudonym) was ten years old when he met a man who was the owner of a jewelry shop in his neighbourhood. Etienne was introduced by a classmate who was never aware of the ensuing relationship. The storekeeper, a father of three and in his mid-forties, kept a sexual relationship going with Etienne for a five month period before Etienne's family moved away. Etienne was not clear who had initiated the first experience, but he was certain he was the motivating force after the initial contact.



Etienne's experience was different from other youths whom he has met since, whose relationships included a deep emotional aspect. Etienne, having had only one pedophile experience, praised the relationship for its 'initiating quality' and for the lack of demands placed on him by the older man. Etienne's next sexual experience was not until his mid-teens. He dismisses arguments about psychological damage with a wave of his hand but admits that he kept the episode to himself at the time for fear of his parents' reaction.

Defining parameters

The three major components of a pedophile experience are the adult pedophile, the child, and the society as represented by the family. It's well known that some adults sexually abuse children. Pedophiles with pathological problems can potentially do irreparable damage. Yet, to extrapolate from this to a sweeping condemnation would seem irrational. Rape is most often committed by heterosexual men. Yet few people suggest all heterosexuals are rapists.

Our society knows precious little about determination of sexual orientation. Until it does, one should be slow to judge pedophilia as a maladjustment — the ability of heterosexist patriarchal institutions to be objective should not be trusted. As Etienne's experience testifies, a healthy pedophile relationship is possible.

A quick perusal of child psychology literature will reveal that almost no theorists have discussed sexually aware lesbian and gay children. It would be wishful thinking to expect to get wisdom from that field of information.

Many anti-pedophilia arguments contain curious assumptions about children. It is often assumed that a child cannot tell when s/he is being abused. Yet those who remember their childhood will be aware that children are keenly sensitive to their likes and dislikes. Children do not suffer abuse due to a diminished rationality, but from fear of speaking up about what they know people do not want to hear.

Most children have a natural sense that all adults are in collusion and sense that it would be unwise to incriminate one, especially when it is related to a taboo subject like sex.

The other fiction is that children do not want sexual contact with adults. Children with lively sexual interests most certainly see adults as worthy of pursuit in their sexual adventures.

Aside from the possibility of contact with a deranged individual, an event that should not be trivialised, the child's parents are potentially the next greatest threat.

Parents usually cut off channels for communication. Along with teachers, they warn children about accepting candy and car rides, but they do not usually tell the child about the sexual aspect of these attacks. As most pedophile relations are supposedly between people who know each other, it is unlikely that a child will identify curious images of sinister figures in large dark cars with their aunt or uncle who is having non-consensual intimate relations with the child. Therefore, a child trapped in a harmful relationship may not have the support necessary to escape it.

Damaged property?

When the parents find out about a pedophilic relationship, whether consensual or not, poor responses are the rule rather than the exception.

Having worked with young lesbians and gays, I have ceased to be amazed at what parents will do to their children. Violence against both the adult and the child are very real possibilities. Verbal violence can be just as, if not more, damaging.

While not setting out to deliberately scar their children's minds, parents often signal to their children that they are still loved, but not quite in the same way as before.

Parents who deceive themselves into thinking that they can hide their true feelings, better be prepared for the destruction of their child's future self-image and happiness. If the child has been abused, s/he needs love and compassion not judgement.

The feminist stance maintains that pedophilia, in the context of our society, is abuse as the power relationship is unequal.

The message in the lesbian-feminist film, *A Comedy in Six Unnatural Acts*, is clear — leave children to other children. To a degree, this is an irrefutable argument. Children cannot easily protect themselves from pressure applied by an adult.

Power imbalance, according to sado-masochist activists, is not an issue as long as there is consent. But consent becomes a wishy-washy concept aside the enormous power imbalance between adult and child in our society. It must be remembered, however, that there is a socially reinforced power imbalance in heterosexual relations susceptible to the same argument.

The power abuse argument is weak; it does not look at the possibility and the reality of youth motivated relations. Etienne's experience is a case in point. If both adult and child desire the experience, power imbalance can play a secondary role to happiness.

New Directions

In relation to the lesbian and gay movement, pedophilia means primarily that we should take a long hard look at who we really are and where we are going.

It is hypocritical to side with hetero-patriarchal institutions in their condemnation of pedophilia. As lesbians and gay men, we should return to some of our liberation roots and examine our oppression. Like pedophiles, we suffer intolerance because we are a threat to the family, not because of "what we do."

To forget this is to oppress others and to derail our struggle to redefine sex-roles and power relations.

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Unions helpless against anti-gay bias

by Robble E. Pennant

At present, approximately one third of the total work force in Canada is unionised. Ideally, unions are set up to act on the behalf of labour and to look out for its best interests. But that is not always the case, especially where lesbians and gay men are concerned.

The industrial relations system in general has been established to promote industrial peace between labour and management. In the sometimes adversarial relationship between these two parties, it is important the union act as a single, cohesive unit.

Union solidarity is not always easily reached. Some of the rank and file may have views and interests that differ from the majority. Minority rights may not be adequately represented if the minority in question is perceived as being a potential threat. Homosexuals fall into this category.

No union would ever admit to open discrimination. Yet, one must dig deeper to properly assess union attitudes towards homosexuality.

A union's willingness to tackle grievances concerning gay people, specific clauses in the collective agreement, or a visible number of gay people holding salaried positions on the union staff would indicate a positive attitude.

An examination of some unions in Montréal have all revealed basically the same things. Apparently, the number of grievances involving gay people have been so few and of such minimal controversy they are barely remembered.

A union official from CUPE (Canadian Union of Public Employees) said that although he knew of some gay people on the staff for the union, none had announced their sexuality forthright. Furthermore, he remembered no incidents involving these people that would warrant use of the grievance procedure.

Paul Parenteau, from the Syndicat des Professionnels et Professionnelles du Québec, added if any gay members of the rank and file were being discriminated against, the union was willing to provide swift defense. Even an investigation chief from the Human Rights Commission said, no cases of discrimination of gay people within the union had recently arisen.

The reason for the apparent minimal number of grievances for gay union members is most likely attributed to their protection they receive from the Charter of Rights rather than specific provisions in collective agreements.

Some unions, such as the Syndicat des employés de Jewish Hospital of Hope, explain they have an open policy against discrimination of all minorities. Such a policy is usually found in the union's preamble to the constitution. According to this union, setting a specific policy for the protection of gay people in the union would not be permissible without going through their national counterpart.

The willingness or ability to

It would be difficult, if not impossible, for all the union locals to reach a consensus on such a policy since it may have varying degrees of relevance for each local. If each local sought to formulate their own policy it would be tantamount to a unilateral decision. This would be deemed unconstitutional.

Professors from McGill's Department of Industrial Relations have emphasised the difficulty in changing constitutions on any level. Most of the constitutions for unions had been written many years ago when the subject of homosexuality was still too controversial to be discussed.

No inquiry had been made at the local level with respect to his case. Consequently, he sought help at the national level. This also proved to be of no avail. Spenard was initially reluctant to cause a scandal but he has now filed suit against the Crown corporation. He's asking for \$2 million in damages.

This represents only one of a potentially large number of cases of harassment that might go unnoticed, if not for a handful willing to risk becoming vocal.

Unions may be willing to support their gay members with respect to a dismissal but are of little use in dealing with harassment. Hopeful-



change a constitution (which is a lengthy procedure in itself) would be dependent on different factors; the politics within the union, its location, and its industry. If the union is comprised of well-established and conservative union leaders — forget it!

Even if a policy change was feasible for a union, they would never use the word 'gay' or 'homosexual'. Courts take a dim view of narrow specific categories. For a union to have any success in court dealings, the use of a more general all-encompassing term would be required.

The number of union members holding salaried positions within any union is unknown. This may be because gay people themselves don't want to come out to their co-workers or because the politics of the particular unions have dictated the need for secrecy.

Although there is an apparent lack of special clauses protecting homosexuals from discrimination, the climate for gay people in unions, though not insufferable, is far from encouraging. Sometimes an open policy against discrimination is of little value when persecution and harassment surface at the work place.

Gilles Spenard, a postal worker in Ville St. Laurent, has been subject to such treatment. When his homosexuality had been discovered, he was the object of ridicule from his fellow workers. The situation became so aggravated that Spenard felt obliged to quit his job.

ly, it will not take more incidents like Spenard's to provide unions with the impetus to change. If it does, the gay union members are left with bleak prospects. In the meantime, the assertion of one's sexual identity continues to be cause for ridicule and harassment.



Teaching homophobia

by Evan Page

Homophobia, like homosexuality, transcends all facets of society, but this irrational fear of homosexuals and homosexuality seems particularly entrenched in our public schools.

The problem is of sufficient magnitude, and its consequences are severe enough, to make it of concern to homosexuals; educators, and people who care about education. The attitudes that contribute to homophobia are of two types: false arguments, such as the notion that homosexuality is unnatural (i.e. not found in nature or in other human cultures) and subjective judgements, usually concerning the immorality of homosexuality. Both types are evident in public school systems.

The pungent strain of homophobia in the schools results from a confusion of a number of factors. Educators, for fear of being called "proselytizers," have been lax in discussing, in depth, values other than the "traditional" ones in their classes. Explanations they give for this encompass such notions as "objectivity," "professionalism," and "responsibility to our societal values."

Certainly schools must reflect a fair semblance of society's dogma in order to retain the latter's endorsement. But what teachers are not always willing to admit is that education is inherently a moral venture. Teachers have a paramount role in shaping children's intellectual, social, and moral development. The claim to objectivity is an excuse; the real reason educators refuse any "touchy" issue lies with their fear of a public backlash. Sadly though, the traditional values schools inculcate are flagrantly homophobic.

This leads us to a fundamental

fact about education: schools, theoretically, have the capacity either to lead or to follow the general public with regard to the development and perpetuation of attitudes. Supposedly, this should be in accordance with the "truth value" of a particular attitude. In Western societies, however, schools have rarely risen out of an almost blind subservience to public opinion. Indeed, this creates problems for schools when, as in the case of homosexuality, public attitudes run counter to fact.

These problems are exacerbated when the false public attitudes, in turn, concern education. An example is the myth that the gay, male teacher is likely to molest students. This simply has no statistical justification; it is far more likely for a straight male teacher to abuse a female student. Yet the "molesta-

tion fallacy" has been the excuse for public and administrative harassment of homosexual teachers.

The dilemma for schools is that they are bound by public opinion, which is based on false attitudes. Yet, at the same time, they have a commitment to a "search," which necessitates the dispelling of misinformation. Clearly, curricular planners have to be reminded of this.

Homophobia may take the form of jokes by teachers, jeering comments by students, or even physical violence — all this in addition to its more subtle, in-class manifestations. For the gay teacher, homophobia often means having to maintain very separate professional and private lives. It means living in fear of exposure and the problems exposure would provoke.



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...education

The scene is worse for homosexual students who are subject to a whole barrage of abuse, physical and verbal, from all sides. For the rare homosexual student who, early in life, has acknowledged and feels comfortable with his or her sexuality, school compounds the already troublesome period of adolescence. But for the student who has homosexual feelings but has not acknowledged them, the situation is graver still. One's school years are a period of sexual awakening. The homophobia the incipient homosexual feels from all sides may cause him or her to repress his or her homosexuality indefinitely, or at least until the school years are over. This is a most deplorable and psychologically deleterious result.

Such is the status of homophobia in the schools, but what is being done about it? Ironically, a promising development lies within the field of health education — an area that until now has served to reinforce and propagate many of the current myths on homosexuality. Over the past decade there has been a growing movement to

revamp and "liberalize" aspects of health education, with regard to instructional methodology and curriculum.

The new approach emphasizes the development of student-teacher rapport in the classroom, group dynamics, factual presentation on controversial topics. Some very important exercises in values clarification are integral too. An example here would be the acceptance of homosexuality as opposed to the practice of oppressing it.

While the new, "liberalized" approach is innovative and clearly has potential for reversing the tide of homophobia in general, it remains to be implemented across the board. Moreover, it will take more than one liberalized curriculum to really effect substantive changes in public attitudes towards homosexuality. There needs to be some further medium to make school boards, administrators, and parents aware of the fallacies behind homophobic myths.

If the schools can ever be "de-homophobicized" independent of society, they can be an efficient medium to purge homophobia.



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Centre des Services Sociaux du Montréal Métropolitain, 7105 St. Hubert, local 300, 270-6071.
Clinique des Jeunes CLSC Métro, 3465 Peel, 842-8576.
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POLITICAL AND SOCIAL:

Association Communautaire homosexuelle de l'Université de Montréal (ACHUM), Lionel-Groulx Pavillon, 300 Jean-Brillant, 342-9236.
Association pour les droits des gais et lesbiennes du Québec (ADGLQ), C.P. 36 succ. C, H2L 4J7.
Le Divan Jaseur, 263 St. Catherine E., 843-8671.
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Association des bonnes gens sourds, C.P. 764, succ. R, H2J-3M4.
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Le Collectif du Triangle Rose, C.P. 893, succ. La Cité, H2W-2P5.
Comité des jeunes, services sociaux, 263 St. Catherine E., 843-8671.
Comité de soutien aux accusés du Truux, a/s l'Androgyne.
Fédération canadienne des transsexuels par le Québec, 16 Viau, Vaudreuil, J7V-1A7.
Gay and Lesbians of McGill, 3480 McTavish, room 411, 392-8912.
Jeunesse Lambda Youth, (under 21), C.P. 272, succ. VML, Ville Mont-Royal, QC, H3P-3C5, Fri. at 8:00 p.m., The Yellow Door.
Ligue Lambda Inc., C.P. 701, succ. N, H*X-2N2, 526-1967 (Claude).
Lesbian and Gay Friends of Concordia, 2020 McKay, local 307, 879-8406 (Bureau), a/s CUSA, 1455 de Maisonneuve W., H3G-1M8.
Parents of Gays, C.P. 153, succ. Victoria H3Z-2V5, 486-4404 (Gay Info), 678-8115 (Madame Green), 482-1126 (David).
Réunion des associations de gais et lesbiennes à Montréal (RAGLAM), contact ADGLQ or Gay Info.
Travestis à Montréal (TAM), a/s Gay Info.
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Lesbiennes, Organisation de la Journée des lesbiennes, a/s Ça s'attrappe, C.P. 771 Succ. C, Montréal, H2L 4L6.
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Sappho, Discussion group for lesbians. Yellow Door. Mon. 19h00.

SOCIAL SERVICES AND HEALTH:

Centre d'information et de références des femmes, 3585 St. Urbain, 842-4780.
Le centre de santé des femmes du quartier, clinique lesbienne. Mardi Soir. 16 Boul. St. Joseph E., 842-8903.
Clinique des femmes, CLSC Métro. 3465 Peel, 842-8576.
Envol, Group for Women alcoholics. Sunday 11h00, 7722 St. Hubert, Montréal (Métro Jean Talon).
Gay Women Information Line, 931-5330. Thurs. to Sat., 19h00 to 23h00.
Identification, Group pur lesbiennes alcooliques. Vendredi soir 20h30 au 4273 rue Duroit (près de Rachel).
Lesbiennes à l'écoute. 843-5661. Wed. to Sat. 19h00 to 23h00.

RADIO:

Interférence lesbiennes. CIBL-FM (104.5) émission par/pour des lesbiennes. 526-1489. Lundi 19h30.
Matrix, CINQ-FM (102.3). Radio program designed produced and presented by and for women. Sat. 12h00 to 13h00. Radio Centre Ville, 495-1548.

RELIGIOUS ORGANISATIONS:

Eglise Communautaire de Montréal, Montreal Community Church, C.P. 610, Succ. NDG, H4A-3R1, 489-7845.
Integrity, Gay anglicans and their friends. Box 562, Verdun, H4G-3E4. 766-9623.
Nachas, Gay and lesbian jews. C.P. 298. Succ. H, H3G-2K8. 844-0863 or 488-0849. Meets at the Yellow Door. 3625 Aylmer, Tuesdays at 20h00.
United Church Gays and Lesbians in Quebec/Les Gais et Lesbiennes de l'Eglise Unie au Québec c/o United Theological College, 3521 University, H3A-2A9. 392-6711.

PERIODICALS:

The Body Politic — Canada's national Gay Liberation magazine.
Ça s'attrape — A lesbian monthly.
Le Petit Berdache, bi-monthly information bulletin of the ADGLQ.
Pink Ink — A monthly publication for lesbians and gay men.
Sortie — North America's major French-language gay publication.

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83  84



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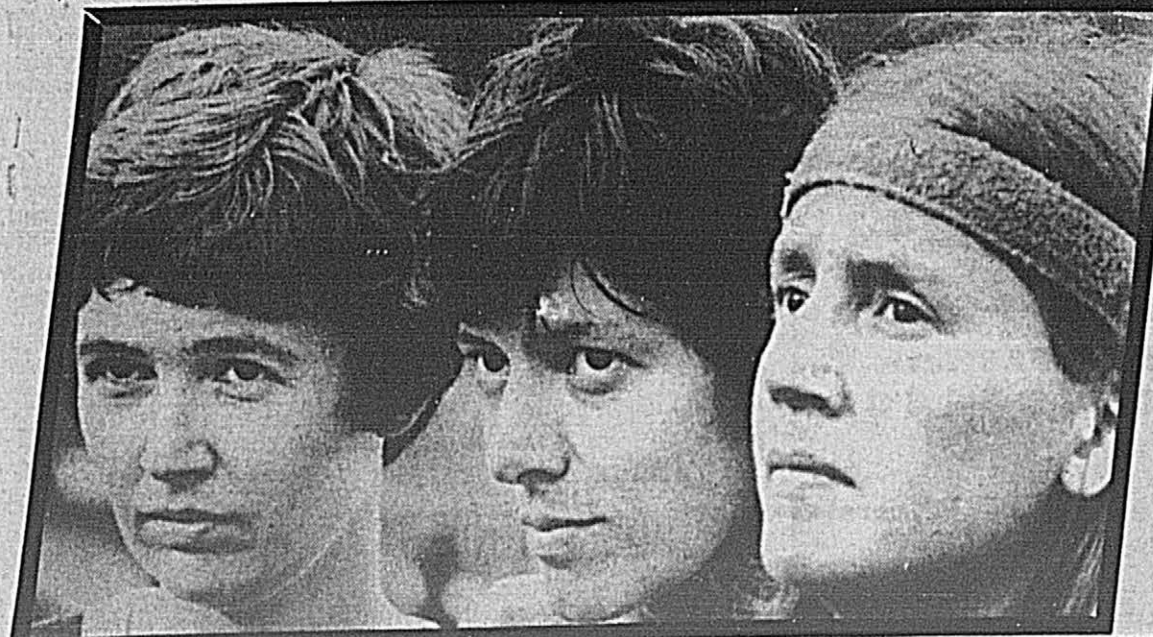


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and receive 50% refund is
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Final day to withdraw
"W" from "B" courses
(no refund) is FEB. 20th.

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803, Student Union Building, 8 a.m. to 2
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McGill students: \$2.50 per day; for 3 con-
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The Daily assumes no financial responsibil-
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information is incorrect due to our error.
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ment for sublet. Lease expires April 30th,
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Roommate wanted to share large 7-1/2 with
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non-smoker. Adult with child welcome.
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All Local moves done quickly and carefully
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first language needed for reading experi-
ment. \$4.00 for 1 hour. Call Kirsten at
527-6408 or leave message at 392-4433.

District Returning Officers required for poll-
ing stations for referendum to be held on
February 15 and 16, 1984. Minimum wage
work! Call Cathy at 482-9380

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Term Papers, Theses, reports, lectures,
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Estetica 2195 Crescent call 849-9231.

Pressure of midterms? Suffering? Call
McGill Nightline 392-8234.

When all your friends are asleep call McGill
Nightline...392-8234.

361 - ARTICLES FOR SALE

A pair of men's Bauer skates size 11. Used
but in very good condition. Asking \$65. Call
844-9038.

For Sale: One way CP Air ticket - Feb. 18,

1984; Montréal to Edmonton; \$125.00
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Flute Artley with silver head. Includes case.
Excellent condition. \$300. 489-2158.

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24 hours programmable; fast speed play;
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Multi-coloured tank tops 3 for \$12, cotton
shorts \$5.95, Italian combat pants \$14.95,
Cook jacket white 15', Black \$18.00. EXXA
1477 Mansfield, 1210 St. Denis.

"10,000 different movie posters. Catalogue
\$2.00. Mnemonics Ltd., Dept. "H," N°9,
3600 21 St. N.E., Calgary, Alta. T2E 6V6."

370 - RIDES

Am looking for return ride (if possible) to
Princeton N.J. or thereabouts (even NYC)
around Feb. 22. Will share driving and gas.
Phone Shane: 989-9724

372 - LOST & FOUND

Lost: Black, leather ski glove on Wed. Feb.
8. Special value. Reward will be given.
Please call Richard 845-8517.

374 - PERSONAL

Looking for a good old-fashioned heterosex-
ual show where every beautiful maiden
meets a lustful pirate? See "The Pirates of
Penzance" tomorrow night. Tickets at door.

Male roommate wanted! Requirements:
Sexy, fun, blond, blue-eyed, great body.
Name: Chris Cunningham, (alias PC). Must
call me 'Lian'. Final request: should love me
as much as I love him.

WILLING FEMALE for fantasy vacation to
deserted, exotic, tropical island. Romance
and good loving will ensue. N.B. Italians
make the best lovers! Happy Valentine's
Day amore. TI AMO - Liana.

383 - LESSONS OFFERED

Learn Portuguese from a native speaker.
Call 276-9091.

385 - NOTICES

PGSS COUNCIL MEETING TIME CHANGE:
Meetings will begin at 6:30 PM on Wednes-
day; February 15; March 14; April 11; and
May 9 at Thomson House.

Needed are people interested in presenting
Kandinsky's play "Yellow Sound." contact
Phil 671-4102, Dimitri 844-0097.

McGill Yoga and Meditation Society
presents: An Experiment in Meditation for
People of All Backgrounds. Tuesdays
2:30 - 4:30 pm. Birks Bldg. (Religious
Studies). 3520 University St., University
Chapel, 2nd Floor.

NO With Due Respect: The PGSS will not
support deficit financing by the McGill
Students' Society and recommends that
they improve budgetary controls.

NO with Due Respect: The Board of Direc-
tors of the PGSS has taken a 'NO' stand on
the MSS fee referendum.

Immortalize yourself by appearing in the
'84-85 McGill University Calendar. In-
terested men and women call Mitch at
731-2295.

Improve your marks this term by learning to
study more effectively. Increase your ability
to concentrate in only six short sessions
through hypnosis. Improve your memory.
For information call Dr. Nathan Schiff at
935-7755 or drop in at 1538 Sherbrooke
Street West, Suite 710 and ask us about
special student rates.

Research on Sexual Harassment: If in-
terested in being interviewed on this subject
and its relevance to McGill, please contact
Danielle or Taylor - evenings 288-7903.
All opinions are important.

Sexy? Cute? Cuddly? Hunky? Irresistible?
I'm looking for McGill students to appear in
next year's McGill University Calendar. If
you fit the description or know someone who
does, call Mitch at 731-2295.

Sick of counting sheep??? Call us at
McGill Nightline...392-8234.

387 - VOLUNTEERS

MEN, 18-35, needed for research on the ef-
fects of alcohol on sexual arousal. For more
information contact K. Hall. 392-5894
(weekdays).

RING...RING

Hi,

McGILL NIGHTLINE

How are things?
Got a problem?

We can help...

We're a bunch of students
that care about YOU

Give us a call

We're here 10pm-4am

Every MONDAY, TUESDAY,
WEDNESDAY
THURSDAY, FRIDAY

CALL 392 8234



STARTING FEB 14th



McGill Nightline is a confidential listening and referral
service run by students to help other students.

J'ai toujours su qui j'étais

par Maryse Pellerin

Extrait de Voici la véritable histoire d'Alice telle qu'elle m'a été racontée.

J'ai toujours su qui j'étais. Te dire ce que cela a eu de conséquences sur ma vie c'est comme imaginer un bébé qui naîtrait en réclant les tables de multiplication. Ce serait un tel choc pour les parents. Comment reconnaître pour sien un enfant aussi monstrueux. J'ai toujours été illégitime. Et pourtant. J'étais bien la fille de mon père qui passait pour efféminé. Je ne savais pas alors ce que cet épithète contenait d'injures forcées. J'étais bien la fille de ma mère, même si elle s'arrangeait pour l'oublier. J'ai toujours été moi, Andrée, dans un monde sans dessus dessous. Mon prénom ambigu, je l'ai toujours porté au féminin. J'étais une fille s'appelant Andrée, pleine de la liberté de ses mouvements, les chemins qu'on creuse dans le sable, les autoroutes de l'enfance, les cabanes dans les arbres, les sports d'équipe sur la glace de janvier.

aurait envie de jouer avec. J'aimais bien Hermine. Mais j'ai du la laisser là, la laisser à celle qu'elle voulait être. Ses parents en furent comme soulagés. C'est à cette époque que j'ai escaladé dans ma tête toutes les montagnes de mon grand atlas. Puis encore beaucoup d'arbres vrais, mais seule. Sans Hermine et sans personne. En fait, si tu veux savoir (puisque tu me demandes de te raconter tout ça), c'est de plus en plus sans personne que je faisais toute chose. J'avais observé qu'en ma présence, un tas de gens souffraient. Que cette souffrance que je leur causais — car c'était bien moi la responsable — n'était pas sans rapport avec le fait que j'avais toujours su qui j'étais, que moi, c'était moi. Ils me préféraient en photo. J'étais tellement mieux l'année d'avant. Je m'habillais mieux ou j'étais moins pâle ou plus souriante. Ils étaient toujours là à me demander d'être une autre et quand parfois j'acquiesçais, ils paraissaient moins malheureux. J'arrivais à l'âge ingrat pleine d'ingratitude. Je quittais l'enfance sans demander mon reste. Humaine effroyable indivisible. Dans la prison de ma chambre, la seule tolérable,

admetts cela aussi. Tu me montres des photos de toi, jupes courtes, cheveux longs, ongles longs. Ensemble on nous aurait pris pour le frère et la sœur. Tu as coupé tes ongles pour mieux me faire jouir. Quand je t'ai rencontrée tu avais fait ton grand ménage. Des garde-robes pleines à craquer. Des costumes fanés. Des masques usés. Des petits rôles sacrifiés sans regret. Tu dis: je n'ai jamais su qui j'étais. Je dis: qui a jamais su qui j'étais? Tu parcours de l'indéfini. Je repars à zéro. Tu dissous ton personnage. J'assume celle que j'ai toujours été.

janvier 1984



Dans le train de la Côte Ouest

par Marie-Line Laplante

A Marie-Line.

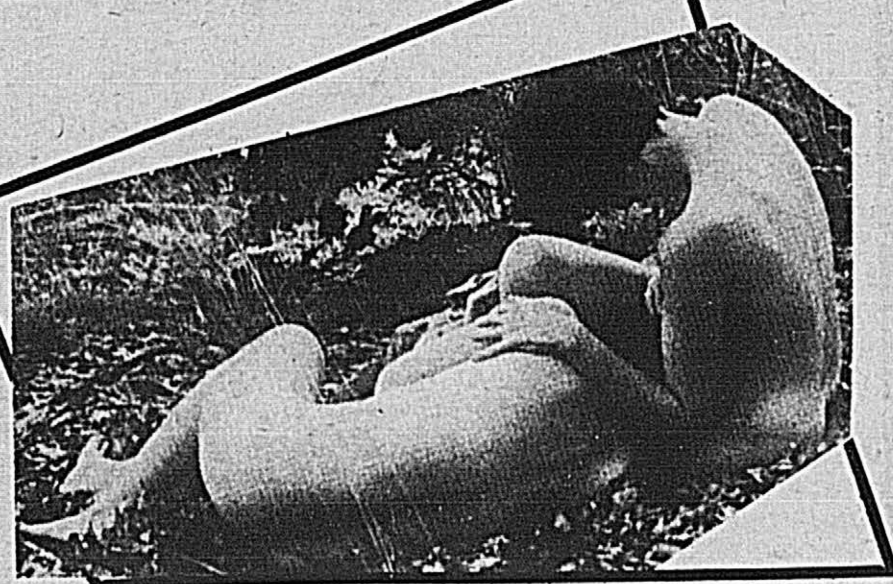
Plus tard, dans le train qui les amènera sur la Côte Ouest, dans les forêts-cathédrales, plus tard dans le train, assises sur des banquettes, l'une en face de l'autre, le paysage des Prairies par la fenêtre qui ne bougera pas (non pas parce que le train sera immobile, mais parce que le paysage sera trop identique sur des milles et des milles de distance de ciels blonds), dorures donc, décorations de dorures par la fenêtre pendant que toutes les deux, assises l'une en face de l'autre, causeront. Elles causeront du futur vers quoi leur être tend mais aussi du présent qui se présente à elles, le plus fidèle des trois temps, sans épaisseur, se situant dans l'instantané, sans dimension, dira Alice. Elle racontera que pour elle, le présent est la séparation entre l'huile et sur elles. Et Alice pensera, en regardant Irma combien elle n'aime pas la vie, combien

la vie est trop dure, horrible, insupportable. D'autant plus insupportable qu'elle a créé dans une cruauté de haut raffinement, des beautés sans bornes comme l'enfant, comme Irma. Ce n'est pas, pensera encore Alice, assise sur la banquette de bois en face d'Irma, ce n'est pas qu'elle, Irma son amour, soit la raison de son existence, de sa survie. Non, Irma est désirable dans sa totalité et voilà tout. Ils peuvent y mettre un point après cela. Je n'ajouterais plus rien après avoir pensé qu'elle est désirable et non ma raison de vivre. Soit, ils peuvent y mettre un point puisque la phrase pensée est terminée, pensera Alice en regardant Irma penser que l'enfant lui donne un drôle de frisson dans le dos, comme ces petits cris aigus que font parfois les crales contre le tableau noir, parce qu'Irma est de la génération des tableaux noirs. Après ils les peindront en vert, pensera Irma en se deman-



L'enfance s'édifie sur de la glace pourrie. Glace pourrie. Bois pourri. C'est en apprenant à signer mon nom que le sol s'est dérobé la première fois. On me prenait pour un autre. Mais quel autre? Cet André de l'Institutrice Bonneau, je n'allais pas écrire cela. C'en était fait de son préféré et puisque je ne pouvais pas être sa préférée, je continuais comme avant, je serais moi. J'étais moi avec deux e, sans petites robes à nid d'abeilles qui dévoilent les fesses et les cuisses et vous tiennent prisonnière sage au salon. J'étais moi sans réfléchir aux conséquences. J'étais moi sans vergogne. Je n'avais pas la pudeur propre à mon sexe, dirais-tu. Mais tu comprends tellement de choses que je ne comprends pas. Tout était si indéchiffrable. Pourquoi certains garçons me détestaient. Pourquoi un jour ils jouaient avec moi et l'autre, ils me renvoyaient avec des injures. Pourquoi Hermine pleurait quand on la traitait de garçon manqué. Hermine, c'était ma copine. Ensemble on a grimpé à l'arbre le plus élevé des environs. Hermine traînait partout une poupée sale sans coquetterie. Elle disait au cas où elle

j'inventais des places fortes, des châteaux imprenables, des armures à toutes épreuves. Je voyageais en blindé, en sous-marin étanche. Inattaquable et corrosive. Savoir ce qui me rongerait. Ma peau de chagrin, ils ont bien failli l'avoir. Il faut que je te dise. C'est une femme qui la première m'a embrassée. Tu connais l'histoire de Carson McCullers? Un homme se serait présenté. Un homme m'aurait embrassée le premier. Je l'aurais suivi et je l'aurais épousé. J'aurais, par la faute de ce baiser, tout donné, jusqu'à me désapprendre. Donc, cette femme, dans un endroit pas très romantique, m'a embrassée et c'était comme avec Hermine au faite de l'arbre. C'était étrange, à moitié saoulée dans les chloottes, cette sensation de posséder le monde, de se posséder. Il y a eu d'autres femmes. Et d'autres encore. Plusieurs dans mon style. Je sais aujourd'hui qu'ils ont des termes bien précis pour nous désigner. On forme une sorte de confrérie. Mais je veux bien appeler ça gynécée pour toi qui dis souvent l'identité est un corps de langage. Mon identité passe par ton corps réel. Tu



l'eau dans un même bocal. Sans épaisseur, qui n'occupe aucun espace et pourtant bien là, bien présent. Elles jouiront du moment, se sachant assises sur des banquettes de bois et cela, Irma l'appréciera, elle l'amoureuse du végétal. Des banquettes de bois sur des roues aux raies divergentes, cela lui semblera bon comme moment. Elle causeront du passage d'elles dans le temps. D'elles aux trois temps. De ce passé-cumulatif, de cet avenir-protection et de ce présent amoureux. Elles souriront et parleront aussi de l'enfant. Les yeux d'Irma se mouilleront d'un silence archéologique. Stratifié. Elles s'éteindront aussi, bien sûr, quand le surveillant aura passé sans regard

dant pourquoi, avec de la craie jaune plutôt que blanche. Puis le train s'arrêtera. Longtemps. Sans que personne ne vienne leur expliquer pourquoi. C'est la vie des trains. Ils s'arrêtent apparemment sans raison et repartent linéaires au point que les voyageurs oublient la raison de leur voyage. Alice, sur un signe imperceptible d'Irma, glissera sur la banquette d'Irma pour caresser et souffler dans l'oreille. Pour attendre aussi. Etrange, pensera Irma, qui au début voulait prendre l'avion, impatiente de rejoindre l'endroit, étrange comme cette impatience s'est effacée. Peut-être parce que ce présent profondément relatif, est au fond la seule certitude.

Your Students' Society and the Dues Increase referendum.



THE STUDENTS' SOCIETY IS MANY THINGS. YOUR GOVERNMENT, THE UNIVERSITY CENTRE, ACTIVITIES, STUDENT CLUBS, BUSINESS OPERATIONS AND INFORMATION.

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Your Dues and Inflation (Two Increases in 20 years)

The Students' Society has only had **two** dues increases since 1964. Inflation has risen by almost 300%. A full-time undergraduate in 1971 paid Society dues of \$20.40, but in terms of 1983 dollars this would be a fee of \$56.00. The fee in 1979 was \$25.50 but today would be worth \$51.75.

How Your Dues Are Spent

Dues income will generate approximately \$460,000. this year. The costs of maintaining the University Centre and support staff costs absorb all of your dues. Business Income from Gerts, Sadies, the University Centre Cafeteria, Food bars, vending and rentals allow us to Finance activities, services, clubs and Council. In essence, if the Society relied totally on dues income, it would start each year with a deficit of over \$100,000.

Cutbacks are Real

Business income has kept ahead of inflation but has peaked and cannot provide for all the demands on the Society.

To balance the budget this year, the Society cut back \$100,000. The University Centre operated on reduced hours and its budget was cut back by \$41,000. Society Activities and Services were cut back by \$10,000. Funding for clubs was cut back from 20 clubs to 15 and \$6,000 was cut. The General Office and Information budget was cut back by \$35,000. Programs such as All Night Study, Info Hotline and the Student Directory were cut.

Further Cutbacks

Without a dues increase, the Society will have to further reduce the operating hours of the University Centre and make further cuts next year.

What the Dues Increase Could Do For You

End Cutbacks, Return to full operating hours in the University Centre, Increased Funding to Clubs and Functional Groups, Better Welcome Week and Winter Carnival, Renovations to Gerts, McConnell Engineering Cafeteria and Strathcona, \$40,000.00 directly to programming for more concerts, trips, contests, exhibitions, mini-courses, satellite movies and first-class speakers' programs.

A dues increase will mean that The Society can ensure an excellent quality of services and activities to students. Cutbacks will end, new programs can start and the University Centre will be open and in good repair.

**Vote Yes on Thursday February 16
(Advance Polls February 15)
Invest in Yourself**

A pinker shade of red

by Chris Cockrill
and Jeff O'Malley

Despite the many ideologies about the world today, there are only two basic types of society we can choose between. One is authoritarian, violent, competitive, destructive; it makes brute power the determinant of human relationships. The other is democratic, peaceful, communal, creative; it makes love the determinant of human relationships... To the political revolutionaries it must be said: You must not eliminate classism and leave sexism intact. To the sexual revolutionaries it must be said: You must not eliminate sexism and leave classism intact...

Joseph Owens

Senator Joseph McCarthy recognised the interrelationship between sexual and left-wing politics long before Owens wrote these words. However, the McCarthy witch-hunt of homosexuals and communists in the 1950's was merely a sad sequel to Nazi Germany's much more efficient "extermination of degenerates" in the name of the "healthy sensibility of the people". From Victoria's England to Reagan's America, those in power have recognised that the nuclear family and the free enterprise system are diametrically opposed to, and threatened by, radical dykes and commie fags.

The emergence of a Gay Liberation Movement

In Germany at the end of the nineteenth century, The Scientific Humanitarian Committee, one of the first gay liberation organisations, recognised the interdependence of sexual and economic repression. Committee members soon saw the Left as their natural allies against the homophobic and patriarchal tenets of newly-emerging fascism. However, as the economic and political crises intensified in the thirties, gays were increasingly attacked by the Right and abandoned by the Left. With the rise of the Nazis to power, the "Scientific Humanitarian Committee" was no more.

But power relations invite resistance, and in 1950 "The Mattachine Society" was founded by five left-wing activists with Communist Party (C.P.) connections. As with the C.P., secrecy was maintained through ascending "orders" of membership, and "discussion groups" were the central tool of the politicisation process. In 1953 its left-wing analysis was abandoned, and controversy arose over structural changes. The organisation quickly lost members and effectiveness, and organised efforts for gay liberation again faded away.

The gay/left dialectic

Members of such organisations as the Mattachine Society and the Scientific Humanitarian Committee were forced to develop an understanding of their oppression without a well developed theory of sexual politics. However, the ostracism and oppression of racial minorities was well understood by Marx, and the combination of personal experience with Marxist analysis formed the basis of early gay liberation theory.

Heterosexual culture was recognised by the Mattachines as a primary instrument of oppression. Recognising that the nuclear family is superimposed on lesbians and gay men, the Mattachines were committed to the development among homosexuals of a consciousness that they are "a social minority imprisoned within a dominant culture." It was this self-awareness, and not state tolerance, which would be the basis of liberation.

Lesbians and gays became increasingly active throughout the 1960's. A visible lesbian presence emerged in the American "National Organization of Women". In France and the U.S., confrontations with the police served as a catalyst to further gay political organisation. At the same time, the emergence of a large body of feminist and lesbian/feminist theory greatly enriched the analysis of gay activists. In Québec, "Le Front de libération homosexuelle" and the collective of the gay liberation periodical *Le Berdache*, like most other lesbian and gay organisations by the beginning of the seventies, had this new integrated feminist/left analysis at their theoretical core.

Like the Mattachine Society in the fifties, it did not take long for liberals to challenge the movement's leadership and analysis. The competition between a liberal civil rights strategy and a feminist/left analysis proved to be the downfall of many organisations, while others more firmly defined themselves one way or the other.

Dennis Altman, an Australian social scientist, stated: "There is a basic division within the gay movement between those people who argue that homosexuals can organise like other minorities and win their goals through the system, and those who contend that in a society permeated with heterosexism only a radical social transformation can achieve genuine equality and peace."

The mainstream gay movement in 1984 is not a socialist

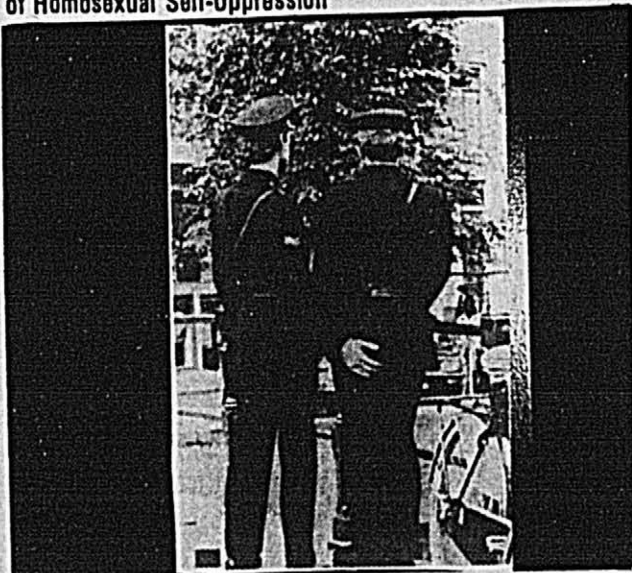
movement. L'Association des gais et lesbiennes au Québec (ADGLQ), for example, has liberalised and de-politicised over the last ten years, and even the somewhat left-identified magazine *Sortie* lacks the analysis and insight of the earlier *Berdache*. Perhaps the diversity of the gay movement made political compromise inevitable. While such victories as the 1977 amendment to the Québec human rights code satisfied some, many lesbians and gays understood the inadequacy of such liberal gestures.

Many leftists have dismissed cross-class gay struggles as diversionary or "petit bourgeois"...but the experience of oppression has posited many gays and lesbians against the state, and this alone makes an understanding of, and alliance with, gay liberation essential for any leftists willing to move beyond narrow economic determinism.

The Left on gay issues

Indeed, a touchstone for the humanity and completeness of political theories and revolutionary movements might well be the degree of welcome they afford to gay people, for as one despised minority we can be a measure of the likely treatment of others, and a genuine test of any revolutionary thinker's ability to truly think fresh.

from *With Downcast Gays: Aspects of Homosexual Self-Oppression*



Stalin discovered there was a price to liberation. Gay men, lesbians, and women in general profited greatly from the Russian revolution, but in a rapidly industrialising society, liberation was a nuisance. By 1939, the official journal of the Commissariat of Justice had changed its line: "Marriage is a positive value for the Socialist Soviet State... So-called free love is a bourgeois invention and has nothing in common with the principles of conduct of a Soviet citizen." With only slight variations, Communist Parties in other countries followed suit. Despite the fact that many gay militants emerged from the ranks of the C.P., even today it is only the British and Australian C.P.'s which have liberalised their view on homosexuality. The position of lesbians and gay men in the Soviet Union and Cuba is unclear, but they certainly aren't the liberated societies envisioned by Marx.

In Québec, one of the most active left-wing organisations in recent history was "Le front de la libération du Québec" (F.L.Q.). In a recent interview with *Sortie*, Pierre Vallières, a homosexual in the F.L.Q., said, "The problem of sexuality/homosexuality was never posed within the F.L.Q. It was put to the side." His attitude is perhaps more indicative of homosexual self-oppression within Leftist organisations than the F.L.Q.'s position: their manifesto referred to "la tapette Trudeau" ("Trudeau the faggot"), and one communiqué mentioned that the organisation had no need for gays. Similarly, the Workers Communist Party was rife with homophobia, claiming that homosexuality is a disease of capitalist society.

The vanguard parties, however, are probably less of an indication of the Left's attitude towards gays than the more broad-based organisations. The Parti Québécois and the New Democratic Party have been active in both courting the gay vote and fighting for progress on a legislative level. The P.Q. is the only provincial government to amend their human rights code to prohibit discrimination on the basis of sexual orientation. Though N.D.P. governments have not had the courage to pass similar legislation, several federal N.D.P. M.P.'s have attempted to make inroads at the federal level.

On a more practical level, all of the provincial social-democratic governments have provided at least some funding for lesbian and gay community services. Many gay community centres, counselling lines, libraries, and liberationist political groups have managed to continue their work through social democratic subsidies.

Outside of the electoral arena, the "Mouvement Socialiste", the most significant Left coalition now active in Québec, has no specific position on gay liberation. In contrast, the platform of the "Sommet Populaire", a Montréal-based coalition of community groups, includes the struggle against oppression on the basis of sexual orientation.

There are more examples of productive interaction between the left and gay activists outside of Québec. The Toronto bath raids — the police attacks on recreational saunas for gay men — served to mobilise both gays and leftists in that city. At a rally of gay activists, former Toronto Mayor John Sewell said, "You are at the cutting edge of the struggle to get the police under control. It's really unfortunate you have to bear the brunt of it."

According to activist Tim McCaskell, "The left, and there is a fairly self-conscious left within the (gay) community, worked with other forces to call a mass demonstration and a mass public meeting which served to organise literally hundreds and hundreds of people... The left was central in articulating a politic which served to produce the widest possible unity against the police and the state."

Another example of this interaction is British Columbia's "Operation Solidarity", recently formed in response to the Social Credit attack against everyone who is not white, straight, rich, and male. The lesbian and gay communities were particularly concerned about three aspects of the Social Credit's legislative package: the decimation of social service funding, legalisation of government access to private medical records under the Medical Services Act, and the abolition of the B.C. Human Rights Commission. However, the gay community went beyond specifically gay-oriented issues to become members of the Solidarity coalition under the auspices of the "Vancouver Gay Community Centre" and "Lesbian Mothers". The alliance added not only numbers to the coalition; Solidarity has produced a pamphlet specifically addressing the concerns of lesbians and gay men, and sexual minorities have been openly supported by speakers at Solidarity rallies.

Gays on the Left

Co-operation between gays and the left must go further than left-wing support for gay-identified issues. It is necessary to develop gay support for left-wing identified issues, and herein lies the greatest potential for integrating a struggle against gay oppression with a struggle against class exploitation. Fifteen years ago, Dennis Altman stated, "...the greatest dilemma that faces the movement is the difficulty of reconciling the individual development of a consciousness among oppressed groups with the task of building a coalition between them." Here, we return to the idea posed at the beginning of this article; we can work together to an authoritarian, destructive and competitive world view, or we can work towards a world marked by peaceful, communal and creative values.

Many lesbians and gays have been moving beyond sexual politics toward the peace movement, the student movement, the progressive press, or left-wing parties. Members of "Gay and Lesbian Action for Disarmament" (GLAD) in Toronto base their involvement in the peace movement not on "grandstanding" their own issue, but on the relevance of their own experience of oppression to the peace movement. Gays active in the student movement often share a similar analysis. Genevieve Morin, a vice-president of the Concordia University Students' Association, comments: "ANEQ (Association Nationale des Etudiant(es) du Québec) conferences are dominated by a narrow economic analysis. There is a need for a more active gay and lesbian presence." A former executive member of the Canadian Federation of Students adds: "Gays have been active in the Canadian student movement not only because of the opportunities for attacking homophobia; by furthering students' understanding of sexual politics we have broadened CFS's agenda for change."

Some gay people are realising that their co-option into mainstream liberalism and the commercialisation of their lifestyles is not a route to liberation. Organisations which have focused on a narrow civil rights strategy are floundering in 1984, and many activists realise that the road for progress lies in their leftist roots. Walter Davis, a gay peace activist, commented recently on this issue: "A renewed gay movement will have to speak to issues of racism, sexism, authoritarianism, elitism and class — from within and without — otherwise there will be little basis for renewal."

It is on the Left that lesbians and gay men can go beyond demands for reform and into a creative building of an alternative societal vision. And it is with gay men and lesbians that the Left's vision will move to a more complete understanding of justice and liberation.

Lesbianism through male eyes

by Leela MadhavaRau

Until the beginning of the 20th century, and to some even still, ours is a phallogocentric world.

In her book "Surpassing the Love of Men" Lillian Faderman points out that this was especially true of 16th century Europe. It was based on men's ambivalence toward women; their sexual "exploits" with other women were the topic of great excitement, but illicit heterosexual encounters branded them as whores.

substance. To the male population, lesbianism implied that women might assume a degree of masculinity, an acknowledgement of the innate superiority of men. It was understood that even "masculine" women would not be entitled to male social and economic privilege.

Lesbianism in literature

It can be assumed that women wrote lesbian sex literature during the 16th, 17th, and 18th centuries. However, what

women to be dull and limiting. They craved to expand it — and the only way to alter that role in their day was to become a man."

18th century opinion differed little from those previously held. The images we receive today from the literature of that period are still those which accepted lesbianism as a phase that is "nothing to worry about."

Samuel Richardson, given credit for the first novel in the English language, is a perfect example. In his work "Clarissa", one character observes to another, "Marriage, which is the highest state of friendship, generally absorbs the most vehement friendships of female to female, and that, whether the wedlock is happy or not."

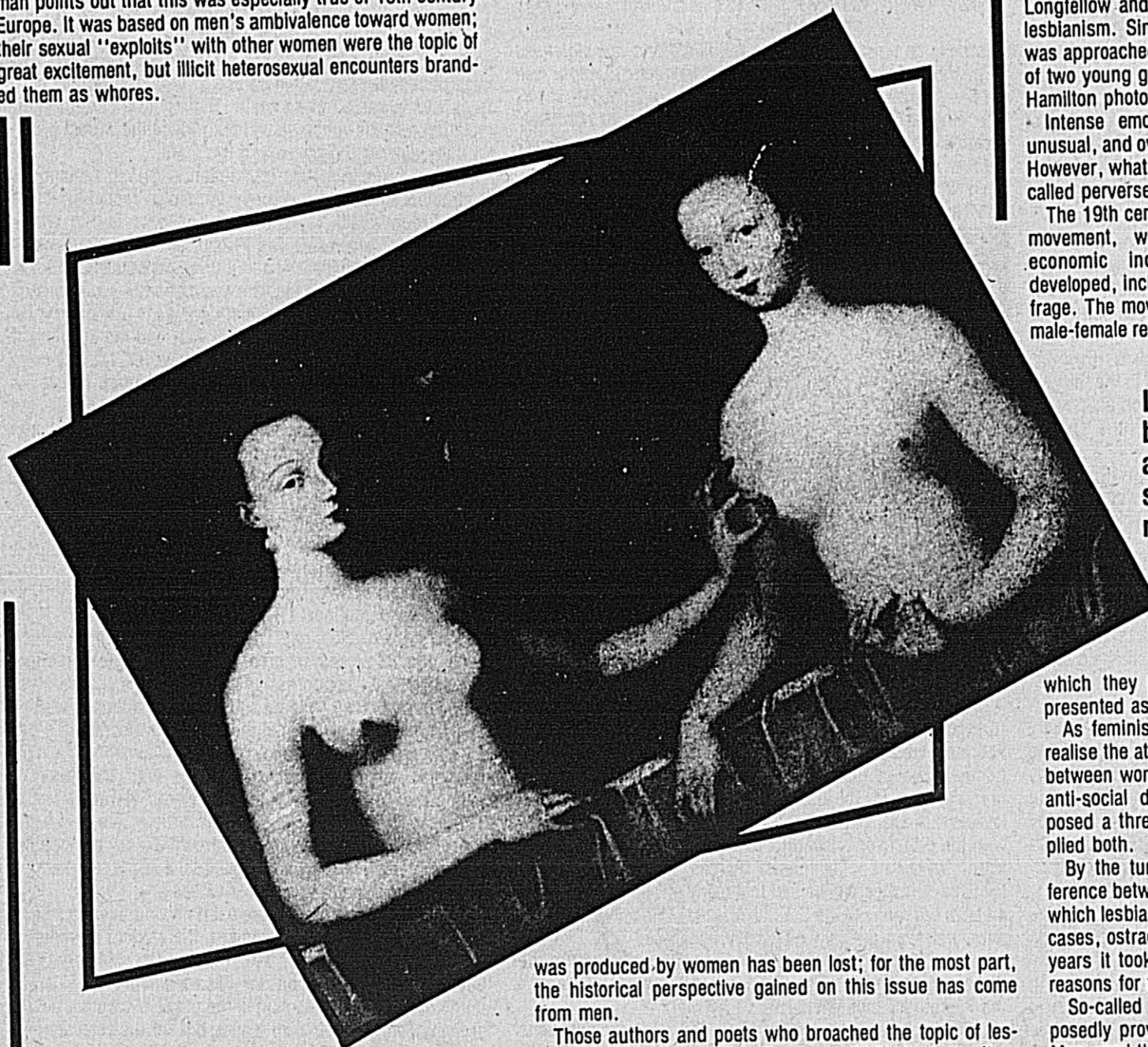
In contrast, Florence Converse's novel, "Diana Victrix", depicts the strength romantic friends could give one another in a compassionate and meaningful way. While male writers had previously attempted to describe such situations, they usually fell flat. Men were unable to describe a love they could neither understand nor experience.

Some 19th century novelists, including Henry Wadsworth Longfellow and Louisa May Alcott, attempted to deal with lesbianism. Sincere as their attempts might have been, it was approached only superficially, depicting the friendship of two young girls in a context reminiscent of a hazy David Hamilton photograph.

Intense emotional bonds between females were not unusual, and overt expression of love was not unacceptable. However, what the 19th century saw as "normal", the 20th called perverse.

The 19th century saw the very beginnings of the feminist movement, which has since allowed women greater economic independence. New humanitarian ideals developed, including the fight for female education and suffrage. The movement also provided an analysis of strained male-female relationships, and of the subordinate position in

Lesbianism was viewed by the male hierarchy as an apprenticeship to sexual intercourse with men.



was produced by women has been lost; for the most part, the historical perspective gained on this issue has come from men.

Those authors and poets who broached the topic of lesbianism in a manner other than as exhibitionism saw it as purely sexual. They would not attribute the depth of a serious male-female relationship to lesbianism. Respect, mutual concern, devotion, and passion were irrelevant without the genital (phallic) component of love.

When lesbianism was considered an issue in 18th century literature, the writer took two tacks. Both had the same ob-

jective in mind: the degradation of women who dare to defy the status quo.

The first was to arouse the male reader (women's literacy rate was low) with the most sensational and erotic descriptions of lesbian sex possible. The second, following from the first, was a desire to humiliate these upstart women by attributing to them sexual appetites which, according to the societal values of the time, they had no right to have.

The threat of lesbianism

Most lesbians remained anonymous during this period. However, a minority proclaimed their lesbianism in the most obvious and annoying manner — dressing in male attire. Faderman wrote, "Transvestites were, in a sense, among the first feminists. Mute as they were, without a formulated ideology to express their convictions, they saw the role of

ment. Another condemnation of the movement called into question feminists' "maturity, morality and sexuality."

Today, lesbians face a world that defines their love only in perjorative terms. However, the possibility of leading an open lesbian lifestyle has presented itself. States Faderman: "Now a woman can hope to carry on a love relationship with another woman for life. It can become her primary relationship, as it seldom could have with romantic friends of the past, for economic reasons if no other. Because that appears to be the only distinction of importance between the two, I venture to guess that had the romantic friends of other eras lived today, many of them would have been lesbian-feminists and had the lesbian-feminists of our day lived in other eras, most of them would have been romantic friends."

Much of this ambivalence was caused by the importance placed by medieval Europeans on legitimacy. Lesbianism, or *donna con donna*, as it was then called, was not a threat; such relationships would not result in illegitimate children. Implicit in this was that men should be pleased if it were "this sort of affection" that was followed.

Further, lesbianism was viewed by the male hierarchy as an apprenticeship to sexual intercourse with men, and as such could only serve to increase pleasure in later life. Women could experiment with sex and still remain "virgins" in the western connotation of the word. Jacques Casanova, who gained fame for his promiscuity, had a similar perspective on lesbianism. He felt that it served as an aphrodisiac to the male "spectator"; after all, the penis is the *sine qua non* of sexual pleasure.

The situation in 16th and 17th century Britain was quite unlike that in the rest of Europe. The British were apparently unable to grasp the concept, let alone practice, of sex without a penis. The women's journals of the time defined lesbianism as masturbation, making no differentiation whatsoever.

Lesbianism was not generally regarded as a "problem" because the majority of women had to rely on men for economic survival; few women had independent means of

What the 19th century saw as "normal", the 20th century called perverse.

AUJOURD'HUI

Valentine's Day Bake Sale Union and McConnell Buildings. Sponsored by Canadian Crossroads International.
Debate: "This House supports the Students' Society Fee Increase." 12h00. Union 310.
Jewish Studies Program Prof. Frank

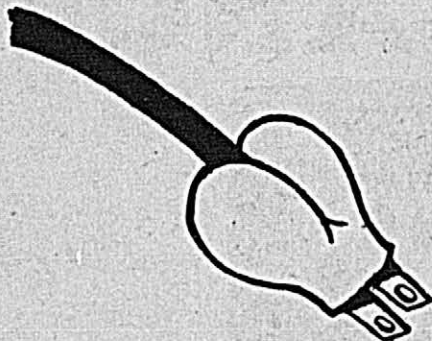
Talmage lectures on Allegory in Jewish Bible Interpretation at 15h00 in Leacock 114.
Hydroponic Gardening Association meet at 19h30. St. James United Church 1435 City Councillors.
McGill Samurail Karate meets at 18h00 in lounge of Physical Arts Academy, 1121 Ste. Catherine W.
VCR Film Series presents An Officer and a Gentleman at 20h00, 3460 Stanley.
Cummings Lecture Lecture-recital by professor, pianist Paul Badura-Skoda on "Ornamentation". Pollack Hall 20h00.
Recital de Flûte Louise Bouchard, Natalie Bolsvert, Terry Christopherson et Jill Rothberg jouent à 20h00 dans la salle de récital, faculté de musique.
Cycle Peel Sale in Union 107-108. Cross-country ski equipment/clothing/bicycles.

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